

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. X.—NEW SERIES, No. 259.]

LONDON: WEDNESDAY, OCTOBER 30, 1850.

[PRICE 6d.]

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

A SOIREE, introductory to the Winter operations of the Association, will be held at the LONDON TAVERN, on THURSDAY EVENING, November 7, 1850, J. HENRY TILLET, Esq. (of Norwich), in the chair.

The following gentlemen have been invited, and are expected to take part in the proceedings:—S. Morley, C. Gilpin, N. Griffin, E. Miall, J. Harrison (Editor of the "Wesleyan Times"), Esqs.; the Rev. Messrs. Forster, Brock, Burnet, Bayley, and Richard.

Ten, Coffee, Fruit, &c., on the Table at half-past Five.

Tickets, 2s. each; Double Tickets, 3s. 6d., may be had at Mr. Gilpin's, 5, Bishopsgate-street Without; Mr. Elt, 18, Hedgerow, Islington; Mr. Mudie's Library, 28, Upper King-street, Bloomsbury; at the Tavern; and at the Society's Offices.

J. CARVELL WILLIAMS, Secretary.

Offices: 4, Crescent, Blackfriars.

TO THE MEMBERS OF THE NATIONAL PROVIDENT INSTITUTION.

LADIES and GENTLEMEN,—Having been solicited by several influential and earnest friends of our valuable Institution to allow my name to stand as a Candidate for the office of a Director—after much consideration I have consented, upon the distinct understanding, that I will not, (beyond the simple announcement of my intention) spend one shilling to secure my election, however highly I should appreciate such an honourable distinction; believing, as I do, that it is the sacred duty of all real friends to the permanent prosperity and economy of the National Provident Institution, to put an end for ever to that pernicious system of bribery and corruption.

Should I be fortunate enough to obtain your confidence and support, which I most respectfully solicit, it will ever be my determination earnestly to oppose, as heretofore, all direct or indirect influence of the Board of Directors, in the free choice and election of the best men, to manage our affairs.

Because our Institution has prospered, I feel the deeper anxiety that no body of men should be permitted to strike a blow at one of our best privileges, viz., the controlling power vested in the great body of the assured, to which I mainly attribute its great success; if elected, my best energies shall be devoted to the interests of the Society.

I am, Ladies and Gentlemen,

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RAGGED SCHOOLS AND EASTERN REFUGE.

THE FOUNDATION STONE of the King Edward Ragged Schools and Eastern Refuge, Albert-street, Spicer-street, Brick-lane, Spitalfields, will be laid by T. BEAUCHAMP PROCTOR, Esq., on TUESDAY, the 5th November, at half-past 2 o'clock.

Subscriptions and donations are earnestly solicited, and will be thankfully received by Messrs. Smith, Payne, and Smiths, Bankers, Lombard-street; by W. Allen, Esq., Treasurer, White-chapel; by Rev. W. Tyler, Princes-street, Spitalfields; and by Mr. H. R. Williams, Honorary Secretary, 2, Beaumont-square, Mile-End.

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On the First of January, 1851, will be published, in Sixty-four pages, Octavo, price Sixpence,

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CHRISTIAN SPECTATOR.

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The proper answer to such an inquiry will, it is thought, be best furnished by describing the sphere which the "CHRISTIAN SPECTATOR" is intended to fill, and the distinctive character which it will aspire to exhibit and sustain. For a long time past, the want has been felt, especially by the more advanced section of the Nonconformist body, of a magazine, which, firmly based upon those essential religious truths which are designated Evangelical, should combine, with a liberal discussion of them, higher literary merits than have usually been thought requisite to satisfy the taste of the public. An organ for the free and able exposition of Christianity, of its essential spirit, of its characteristic principles, of the modes in which it legitimately works, and of its diversified action upon individual minds, and upon society—altogether unfettered by sectarian or party restrictions—divested, as much as possible, of whatever is technical in form, or dogmatic in temper—and offering for the instruction of the intelligent and reflecting, the carefully expressed thoughts of able contributors upon those religious topics which may have engaged most attention, and excited most interest between the intervals of its publication—is unquestionably much needed, as it is, to all appearance, greatly desired by the religious world in the present day. Such an organ it would perhaps be premature to promise that the "CHRISTIAN SPECTATOR" will be; but neither expense nor labour will be spared to make it such.

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ECCLIASTICAL AFFAIRS.

PRO AND CON.

XI.—AIDH TOI, ET LE CIEL T'AIDERA.

THE most enlightened physicians profess that the sole object of their science is to assist Nature to effect the cure of disease. She is the grand remedial agent—they are but workmen aiding the fulfilment of her designs. A similar part is assigned to us in the great work of enfranchising Christianity. If the success of the enterprise mainly rested on ourselves, we might very reasonably be scared by its appalling magnitude. But whilst it is true that our sphere of duty is assigned to us, and that the proximity or remoteness of the issue may be determined by our filling or avoiding it, it is no less true, that the hand which is set to that issue is divine. This is emphatically God's work, and God is achieving it.

Yes! this is our faith—and this, we presume to think, must be the conviction of all who intelligently scan the signs of the times. Far out of human reach, originated by no man's foresight, terminable by no man's skill or power, like the underswell of the ocean, there is clearly discernible a movement of events, becoming year after year more threatening, which awakens in many hearts just fears, in some the joyful assurance, that its mighty, ever-accumulating, irresistible pressure will, before long, rend the Church and State asunder, as surely and as easily as one would tear up a bond to which his own signature has been forged. The unhallowed union is a lie perpetrated in Heaven's name—and Heaven must and will undo it. Its term approaches. One after another, we see influences rising up, and combinations of fact occurring, and events, like the cloud, no bigger, when first noticed, than a man's hand, swelling into importance, and running into, and mingling with, events of kindred import, all converging upon one centre, all lowering over one spot, all uniting to present the same portent, until it has become impossible to glance around without being impressed with the certainty, that State-churchism is doomed. The inconveniences, the absurdities, the dangers, nay, the impiety, of the present system, are thrusting themselves upon public notice at every turn of affairs—and antagonist theories and conflicting interests in the Establishment are preparing for that inevitable struggle for mastery, the very intensity of which will open up to Truth a clear way to the recovery of her rights.

What a marvellous and almost uninterrupted succession of occurrences have we witnessed during the last ten years, of any one of which it may be truly said that it was not designed by the chief actors in it to loosen the ties which connect the Church with the State, and yet that if such had been their design, they could hardly have more effectually promoted it! The rise and spread of Puseyism—the disruption of the Church of Scotland—the permanent endowment of Maynooth College—the exposure of the Church's slavery in the mock election of the Bishop of Hereford—the contemplated payment from State resources of the

Irish Roman Catholic priesthood—Sir James Graham's Factory Bill, and the more recent Minutes of Council—the doings of the Ecclesiastical Commission, brought to light, but not put a stop to, by Mr. Horsman—the Gorham controversy, from his first examination by the Bishop of Exeter, to the ultimate decision of the Judicial Committee of Privy Council—Romanistic tendencies amongst the clergy, developed by the open defection of a few, and the ill-concealed sympathies of many—and, finally, the Pope's appointment of Dr. Wiseman as Cardinal Archbishop, and his partition of England and Wales into twelve dioceses for ecclesiastical purposes—have not these things, and many others not here enumerated, tended to ripen the public mind for our specific and all-important mission? Do they not all hang together? Will they not all dovetail into one plan? Is there not, plainly enough, behind all a purpose more than human? And, as they all illustrate one theme, is it not reasonable to conclude that the illustration of that theme with a view to some grand practical result, is the will of Him who superintends and regulates the affairs of men in order to the complete and final triumph of his gospel? To our view, at least, these occurrences are but the different strokes which go to make up the handwriting on the wall, forewarning the Establishment of its approaching doom—"Thou art weighed in the balance and found wanting."

For this our interpretation of the signs of the times, we are prepared to render our reasons. We apprehend that the separation of the Church from the State will be eventually brought about by a conviction in the public mind that alliance between the two is not only useless, but eminently dangerous. The class of events to which we have referred, is producing, to say the least, susceptibility to impressions of this character.

It can hardly be denied that by this quick succession of occurrences, general attention has been roused, and the thoughts of men have been attracted to ecclesiastical and religious topics. Apathy has been stirred. Thousands of minds have been driven to a position which renders indifference to such subjects quite impossible. They have been compelled to look at them, to think over them, to read of them, to discuss them, and to arrive at some judgment respecting them. In the Establishment, as well as out of it, drowsy acquiescence in things as they are has ceased to be practicable. Sleep quietly, as they were wont, men cannot. There is agitation everywhere—everywhere appeals are being made from what is, to what, it is imagined, ought to be—and everywhere individuals are made conscious that some decision or other upon the questions mooted is expected from them. The mere passive condition of mind in regard to Church matters is rapidly passing into the active—and the once inert mass of unthinking conformity is being broken into individualism, the future relations of which to religious organization, individual choice must determine. This is as the pulverisation of the soil at seed time—a necessary preliminary to intelligent public conviction—one, moreover, which none but a divine agent could have produced.

A further effect necessarily forwarded, as it appears to us, by past and passing events of the kind alluded to, is a degree of unsettledness in the Churchman's faith. "I always counted myself a staunch Church-of-England-man," a gentleman in a railway carriage remarked to us, soon after the decision in the Gorham case; "but, upon my honour, it is difficult now to say who is a Churchman and who is not." The observation frankly states the case of myriads. The controversy which rages in the bosom of the Establishment has produced a sort of suspension of their once unquestioning allegiance. They are not quite sure of their whereabouts. To-day they are still in communion with the National Church, but to-morrow they think it not impossible they may be outside her pale. For them, therefore, the days of blind attachment are over. They have been dragged into a region of uncertainty, and they hear, without much surprise or resentment, many things which some time since they would not have suffered to

be whispered in their presence. They are far, indeed, from being convinced that the system is at fault, but they are staggered by its results—and they begin to act, in reference to the Church of England, on the advice of Iago—

"Wear your eyes thus—not jealous, nor secure."

But this is not all. A vague alarm has been generated, which the dogmas of the bishops and clergy do but little to dissipate. To serious men it is becoming clearer every week that something is frightfully amiss. These divisions in the Church of England, and these defections from it—this latitudinarianism of the Government, and the bold insolence of the Pope—whither are they tending? The future is dark and troublous—and many a good man's heart is failing him for fear. Certain it is that the course of events may well appal a pious Churchman—and if he is nervously apprehensive, that a season of dread trial awaits the Establishment, he may well be excused. Appearances, truly, are not at all exhilarating—for omens of calamity come fast upon each other's heels.

Can it be wondered at, then, that the very foundations of the State-church system should be secretly suspected of unsoundness? It used to be thought a guarantee for unity of faith, and the best bulwark of Protestantism—but in both respects it has egregiously failed—nay, has invited and fomented the very evils it was originally reared to resist. Can fruits like these come from a right tree? Such a question is presenting itself to thoughtful minds, and the answer is no longer, as it used to be, one of confident satisfaction. Suspicion, not yet confirmed, scarcely so much as entertained, disturbs the most earnest of Christian men in the Establishment. Thus gradually, but surely, Providence is shaping the way for the change we desire—awakening attention, forcing inquiry, producing alarm, generating distrust. "The fields are already white," and all things conspire to lay on us the command "Thrust in your sickle, for the harvest is ripe."

Now, we think we have said enough to show that God himself is ordering events in such a manner as greatly to facilitate the mission of Anti-state-churchmen. Indeed, His hand and His design are so apparent, that many who regard our object as desirable, refrain from co-operating with us, on the pretext that our labour is superfluous, and that Churchmen themselves are engaged in blindly furthering the end they most deprecate and dread. The answer is obvious. Providence is preparing the soil—but is not that fact a warning to us that we fail not diligently to cast in the seed? The influences of Heaven are ripening the harvest—but of what avail is it unless there are workmen to gather it in? The events which we have glanced at do not themselves proclaim the great truth we wish to see realized—but they are plainly preparing the public mind to receive it when proclaimed. That duty, as one who are competent to discharge, is imposed on us. We cannot neglect it without exposing ourselves to the charge of unfaithfulness. We cannot perform it, and not indulge, meanwhile, in confident hope. The mission which God has appointed for us, he is helping us to fulfil. Whilst he bids us work, he himself is working also. With such encouragement, have we reasonable ground to anticipate failure? We think not. The friends of the Anti-state-church movement are justified, if ever men were, in accepting and acting upon the maxim which we have placed at the head of this article, and which we now repeat in its English dress, "*Help yourselves, and Heaven will help you.*"

THE ANTI-STATE-CHURCH MOVEMENT.

BANGOR.—The Anti-state-church Association held its first meeting in this town on the 21st of October, at the Tabernacle, a very large chapel, which was filled on the occasion. Mr. J. Carvell Williams attended as the deputation from London, but some disappointment was occasioned by the absence of the Rev. W. Rees, of Liverpool, and Rev. D. Price, of Denbigh, both of whom were prevented attending. The *Carnarvon Herald* reports

the meeting at considerable length, and from that we extract a passage or two of the speech of Thomas Charles, Esq., surgeon, who made some pointed allusions to the excitement which the meeting had occasioned among the Dissenters, and particularly the Calvinistic Methodists, of the town. He said:—"The connexion of my name with this meeting has occasioned me no small trouble. Some kind friends have said that it would injure me in my business. I have no great respect for those who would measure my professional abilities by my religious opinions. I never wish to be consulted professionally by any who do not consider it as much to their advantage to do so as to mine. I have also been asked, 'What would your grandfather have said?' 'What! the grandson of Charles of Bala, taking the chair at an Anti-state-church meeting?' To this I reply, that my grandfather was far in advance of the age in which he lived, and if he were alive now, I have no doubt he would be still in advance of the generality in this and other reforms." Referring to the place in which the meeting was held, he said, that while it was the wish of the Association to avoid holding its meetings in sectarian places, yet there was no place in the town which would hold half the number then assembled, and why not hold such a meeting in a chapel? "But it has been further objected, that a Calvinistic Methodist Chapel has been selected. They say, 'the Calvinistic Methodists are a quiet and religious people, why do you put them in the front of such a movement?' Some who advanced this objection, said that they would not have cared if it had not been the first meeting. I detest such cowardly and dishonourable conduct. I would not give a rush for the man that would not act up to his principles, leaving consequences with God." He also referred to the fears which had been expressed that Colonel Pennant, who owns the neighbouring slate-quarries, would dismiss the Methodists in his employ; but he believed that the Colonel was far too honourable and liberal man for that, and that they did him great injustice. Mr. Williams proposed the first resolution in a speech occupying an hour and a quarter. The meeting was afterwards addressed by Mr. Griffith Jones, Rev. Hugh Roberts, and Mr. W. P. Smith, editor of the *Carnarvon Herald*, which journal, treating the question as one of expediency, says:—"The practical question is simply this:—Has the time arrived when the State-churches of Christendom generally, and that of England and Wales in particular, can dispense with state support? And this is a question which Churchmen, both lay and clerical, should feel called upon conscientiously to answer for themselves. Is the Episcopacy rickety? Does it want nursing and dandling? Is the political go-cart essential to its well-being? The right way, therefore, for the subject to be treated, is precisely that which was adopted by Mr. J. Carvell Williams, at Bangor, on Monday last. He indulged in no clap-trap appeals either to the interests or the passions of Dissenters; but calmly put the fact of State-connexion as it affected the spiritual utility of the Church, and the spiritual freedom of Churchmen; strengthening his argument at every point as he went along by the most truthful and telling quotations from Church pastors and journals of the highest repute in the Establishment. We were the more pleased with this temperate and discreet mode of argument, having on some former occasions found it necessary to repress the exuberant zeal of those lecturers and agents by which the Anti-state-church Association promulgates its opinions."

PORT MADOC.—A meeting was held on the 22nd inst., at the Market-hall, Port Madoc, to explain the objects and enforce the claims of the Anti-state-church Association. The Rev. John Jones, Calvinistic Methodist minister, of Tremadoc, was unanimously voted to the chair, and opened the meeting in a neat and appropriate speech. The meeting was addressed in the Welsh language by the Revs. W. Ambrose, W. Jones, and John Williams; and in English by J. Carvell Williams, Esq. The meeting was a very spirited one throughout, and a very favourable impression has been made on the neighbourhood. The Rev. W. Ambrose, in proposing a vote of thanks to the chairman, expressed the high satisfaction he felt in seeing his venerable neighbour, one of the oldest and most influential in the Calvinistic connexion, presiding on the occasion, and to see his sympathies won over from the extreme opposite.

DOLGELLY.—On Wednesday evening, October 23, a very crowded meeting assembled at the Independent Chapel, in this town, to receive J. C. Williams, Esq., the able secretary and deputation of the Anti-state-church Association. W. Williams, Esq., of Ivy-house, was voted to the chair, and in very happy terms made a few introductory observations. The first resolution, expressive of the very extensive evils of all compulsory systems of religion, was moved by Rev. E. Williams, of Dinas, and seconded by Rev. J. Owen, Llanegryn, and after being further enforced by J. Carvell Williams, Esq., in a lucid and most convincing address of more than an hour's length, was unanimously passed. The second resolution, recommending the important objects of the Anti-state-church Association to public examination and support, moved by the Rev. Samuel Roberts, of Llanllynmair, the Welsh member of the deputation, in a pointed and humorous speech, and seconded by R. Roberts, Esq., Dolmelynlyn, was also unanimously adopted; and after votes of thanks to the deputation and to the chairman, severally proposed and seconded by J. A. Lloyd, Esq., of Liverpool, Rev. H. Morgans, of Dolgelly, and Rev. Cadmur Jones, the meeting separated. Three circumstances contributed to render this meeting at Dolgelly a great and telling fact—First, the Town Hall had

been granted in the customary way by a respectable magistrate in the district for holding the meeting, but some of his brother magistrates, after a very stormy discussion at their sessions, pressed him to withdraw the consent which he had given; and this compelled the Anti-state-church assembly to crowd to a much larger and more convenient building; and should another meeting be now called, the town could not furnish a building sufficiently large to hold it. Secondly, an elderly gentleman, who had been in his younger days "a great unpaid," trembling, weeping, sighing, and deeply moved for "Mother Church," repeatedly attempted to interrupt the irresistible arguments of Mr. Carvell Williams's very powerful speech, by some rude and very unmagisterial remarks and most empty exclamations; but the able and imperturbable speaker was so warmly and judiciously cheered on by the immense assembly, that such an attempt at interruption was utterly futile. Thirdly, the chairman most politely invited any gentleman that might wish to move an amendment, to step up to the platform; but after a telling pause to wait for the objector's appearance, the resolution was unanimously adopted, the grey-headed disturber, fortunately for him, thinking that a calm reply from the platform was less safe than raving shouts from a crowd. Mr. J. C. Williams, in acknowledging the vote of thanks to the deputation, said that he much regretted that, notwithstanding the name he bore, and that he had Welsh blood in his veins, his ancestors happening to have lived in that neighbourhood, he was unable to address the people in a language which could be understood by all present. His visit to North Wales had afforded him no small pleasure, not only from the romantic character of its scenery, but from the evidence which he had seen of the efficiency of those principles which, with others, he was labouring to promote.

BALA.—Mr. Carvell Williams reached this place on Friday last, and in the evening addressed a public meeting in the Independent chapel. It had been announced to be held in the Town Hall, but after consent had been given by one of the magistrates, from the interference of another it was withdrawn—a circumstance to which the deputation alluded, as betraying the fear of Churchmen that the claims of their Church would not bear public discussion. O. Richards, Esq., formerly a medical missionary, occupied the chair; and, in addition to that of Mr. Williams, speeches in Welsh were delivered by the Rev. Michael Jones, and Rev. Lewis Edwards, tutors of the Independent and Calvinistic Methodist academies, and by Mr. Evans, a local preacher in the last-named body, and Mr. Simon Jones. The meeting was well attended, and was a very animated one. Bala is the scene of the labours of the Rev. Thomas Charles, to which, and to the opposition of the State clergy, Mr. Williams made some emphatic allusions.

UNION OF CHURCH AND STATE.—People who have to pay for a Church Establishment have a right to inquire into its utility, and narrowly to watch its working. Dissenters from the Church may deem themselves required by their principles to do their best to remove what they denounce as an evil, and Churchmen themselves may begin to suspect that after all, their Church, in being united to the State, has to pay heavy penalties for the privilege. It is a people's question, too, in the largest sense, for apart from what the people pay for Church Establishments, such Establishments exercise an important and frequently most injurious influence on the political affairs of the country and the social condition of the people.—*Carnarvon Herald*.

YORK ANTI-STATE-CHURCH ASSOCIATION.—The annual meeting of this association was held on Tuesday evening, at the Merchants' Hall; Mr. T. Watkinson in the chair. There was a good attendance of members. The Chairman, having introduced the business of the evening, called upon Mr. Wilkinson to read the report, of which the following is an abstract:—It congratulated the members on being able to meet them under as bright and cheering prospects as on any previous occasion. After adverting to the difficulties with which the society is surrounded, it proceeded to notice the assembling of the second triennial conference—an assembly composed of 600 men, representing all denominations of the Christian church.—Messrs. Casson and Watkinson attended that conference on behalf of this city. It noticed with disapprobation the recent attempts, made to a large extent, and, in some instances, successfully, as in this city, to establish chaplaincies in connexion with workhouses. The committee the more regretted this, as in many instances professed Nonconformists had prominently or tacitly employed their influence in furtherance of an act of gross injustice. On the other hand they hailed with satisfaction the proofs of the awakening of the public from its slumber, in the stern resistance of church-rates, believing as they do that the disgraceful proceedings so often associated with these imposts, will, in no small degree, in connexion with other events, accelerate the downfall of that great system which their imposition is intended to uphold. The operations of the society have been restricted during the past year to platform addresses in this city, and the promotion of petitions to Parliament. The report announced, among future proceedings, the intention of this association to hold a public meeting in November next, at which E. Miall Esq., and the Rev. J. Gordon, will be present.—The Executive Committee's report commented on the success which had attended the society generally during the past year. The meetings have been numerous and effective in the majority of cases. The largest buildings in the kingdom have been the scenes of the gatherings of this society. Opposition had, on many occasions, resulted; but the decision of the public in favour of the principles of this cause

had as oft been recorded. These meetings have been characterised by the greatest decorum. However much has been done, and although in some cases it had fallen short of what the necessity of the case demanded, thus much the committee deem to have been proved—that there exists such an amount of deep-seated, intelligent conviction, in relation to politico-ecclesiastical establishments, such a yearning for their abolition, and such capabilities for giving full expression to those feelings of practical and well-organized efforts—that the persevering maintenance of an agitation for the enlightening of the public mind, will, by the blessing of the Great Disposer of events, ultimately secure, by legal enactment, the liberation of religion from the legislation of secular governments. In conclusion, the committee took courage for what has been effected, and recommended the society to the warmest regards of its members. Some routine business (the election of officers, &c.) was gone through. Mr. James Baker was elected chairman for the ensuing year, and a few vacancies in the committee were filled up. The meeting then adjourned.

WOODBIDGE.—On Wednesday, Mr. Kingsley delivered an Anti-state-church lecture in the New Hall, Woodbridge. Although the rain fell heavily all day, and at night the wind "blew half a hurricane," between two and three hundred persons were found in this conservative town, sufficiently interested in the subject to attend the lecture. Some few poor men came several miles, through the darkness and rain, to the meeting. After a few preliminary remarks by the chairman, the lecturer proceeded in a masterly manner to prove the injustice of the State-church system, and its hostility to freedom of thought and speech; the audience heartily responding to the sentiments of the lecturer. Those acquainted with the neighbourhood see much in such a beginning to encourage them to persevere.

THE ROMAN CATHOLIC HIERARCHY IN ENGLAND.

The entire daily press has united in calling public attention to the late movements at Rome, especially the division of England into Catholic Episcopal districts. The "Apostolic Letter," establishing the Roman Catholic Episcopal Hierarchy, is published, *in extenso*, in the daily papers. The following is its condensed form:—

After alluding to the first introduction of Christianity into England, and the mission of Augustin under Gregory the Great, this document refers to the great solicitude of the Roman pontiffs for the Catholic Church in England ever since the commencement of the schism, as exemplified by the apostolic letters of Gregory XV. (March 23, 1623), Urban VII. (Feb. 4, 1625), Innocent XI. (Jan. 30, 1688), the rules laid down for the guidance of Romish bishops in England by Benedict XIV., and the new ecclesiastical division prescribed by Gregory XVI. in 1840. Encouraged by the example of his predecessors, his Holiness has, ever since the commencement of his pontificate, harboured in his mind the desire of favouring the development of the Catholic religion among the people of Great Britain; and now, "considering as a whole the state of catholicism in England, reflecting on the considerable number of catholics which keep still increasing, remarking that every day the obstacles are falling off which stood in the way of the extension of the catholic religion, we have thought that the time was come when the form of ecclesiastical government should be used in England, such as it exists, freely exists, in other nations, where no particular cause necessitates the ministry of vicars apostolic." Accordingly "we have resolved, and do hereby decree, the re-establishment in the kingdom of England, and according to the common laws of the church, of a hierarchy of bishops deriving their titles from their own sees, which we constitute by the present letter, in the various apostolic districts." He then, commencing by the district of London, establishes an archiepiscopal see at Westminster, comprising the counties of Middlesex, Essex, and Hertford. The see of Southwark, which is suffragan to that of Westminster, comprises the counties of Berks, Southampton, Surrey, Sussex, and Kent, the isles of Wight, Jersey, Guernsey, and the adjacent isles. In the north there is to be but one see, named after the town of Hagglestown. Next follows the see of the district of York, to be established at Beverley. There are to be two sees in the district of Lancaster; that of Liverpool, comprising the Isle of Man, Lonsdale, Amounderness, and West Derby; and that of Salford, including Blackburn and Leyland. Wales shall comprise the diocese of Shropshire, including Anglesea, Caernarvon, Denbighshire, Flintshire, Merionethshire, Montgomeryshire, and Cheshire; and that of Newport, comprising Brecknockshire, Glamorgan-shire, Caermarthenshire, Pembrokeshire, Radnorshire, Monmouthshire, and Herefordshire. The west is divided into two bishoprics; that of Plymouth, including the shires of Gloucester, Somerset, and Wilts, and that of Clifton, extending over those of Devon, Dorset, and Cornwall. In the central district, the see of Nottingham shall comprise the shires of Nottingham, Derby, Leicester, Lincoln and Rutland; that of Birmingham shall include the counties of Staffordshire, Warwickshire, Buckinghamshire, and Oxfordshire. The eastern district shall form one see, under the name of Northampton.

"Thus, in the very flourishing kingdom of England, there will be one single ecclesiastical province, with one archbishop and twelve suffragans, whose zeal and pastoral labours will, we hope, by the grace of God, bring new and daily increase to the power of

catholicism. For this reason we reserve to ourselves and successors the right to divide this province into several, and to increase the number of its bishoprics as new ones may be required, and in general to settle their boundaries as it may appear meet before the Lord." Meanwhile the archbishops and bishops are enjoined "to furnish at stated seasons reports of the state of their churches to our Congregation of the Propaganda, and not to omit informing us on all points concerning the spiritual good of their flocks. We shall continue to avail ourselves of the aid of the Congregation of the Propaganda in all that concerns the affairs of the church in England." The Bull concludes with invoking the aid to this "great work" of the Almighty, "through the intercession of the most holy Mother of God, the Apostles, St. Peter and St. Paul, with the rest of the heavenly patrons of England, and especially St. Gregory the Great."

On the publication of this Bull the English Roman Catholics now in Rome obtained an audience of the Pope, and were presented by Cardinal Wiseman to thank his Holiness for these measures. Pius IX. spoke on this occasion, as we are informed by a French Catholic priest, in the *Ami de la Religion*, to the following effect:—

I had not intended to send the new Cardinal (Wiseman) back to England, but to keep him near the Papal Court, and to employ his talents here. But I am persuaded, added the Pope, that the time is come to set about the great enterprises for which you have just thanked me. I think he has nothing to fear in England. I spoke of it some time ago to Lord Minto, and I understood that the English Government would offer no opposition to the execution of my plan. I therefore send this eminent Cardinal back to England, and I entreat you all to pray without ceasing that all difficulties may be removed, and that a million—nay, three millions—of your countrymen still separated from us may enter into this new church, even to the last of them.

The correspondent of the *Daily News* at Rome says, that the only two papers that are allowed to appear teem with accounts of wholesale proselytism—taken partly from the English papers and partly coined for the purpose—amongst all ranks of British subjects, but especially amongst aristocratic families, Puseyite clergymen, and university dignitaries. The moral effect of such documents is immense:—

The High Church partisans, whether employed, nobles, or ecclesiastics, expatiate upon the miraculous rapidity of England's return into the bosom of the true church, and calculate upon the announcement that Queen Victoria and all her Ministers, together with both Houses of Parliament, have penitently renounced their errors, as a piece of news to be realized at no very distant period. To give you an idea of the enthusiasm, and at the same time of the ignorance of this class of persons, it will suffice to state that the British Government is currently affirmed and fully believed to have agreed to the preliminaries of the new measure, by which the Pope does away with the apostolic vicarages in England, and establishes permanent archbishoprics and bishoprics in their stead—to have requested that Cardinal Wiseman may be immediately sent back to London, promising to receive him with the respect due to his rank; nay, more, to have placed Westminster Abbey at his disposition, in order that his eminence may have some more solid guarantee for his new archbishopric than the empty title bestowed upon him by the Pope!

Another correspondent of the same paper asserts that Dr. Wiseman has lately disallowed the recital at mass of the usual collect or prayer for the Royal Family. "Father" Oakley, in a letter to the *Morning Post*, asserts that in London alone "there are as many Catholics as in Rome herself," while "converts are regularly accruing to us, and in an increasing ratio. Nothing is known, except to ourselves, of the vast majority who join us."

The *Times* is foremost in denouncing the Bull as "an audacious and conspicuous display of pretensions to resume the absolute spiritual dominion of this island which Rome has never abandoned, but which, by the blessing of Providence and the will of the English people, she shall never accomplish." "The spiritual aggression is to be met with due vigour by the British Government, not in England, but in Italy." Whatever may be its "reluctance to add fresh elements of discord to the present agitated condition of Europe," it still is prepared to support Mazzini and Garibaldi in a crusade, unless the Pope recal Condottiere Wiseman. The *Morning Chronicle* thinks that the Pope is deceived in his estimate of the strength of Catholicism in this country. Among the middle classes the Romish Church has few adherents, while the shifting mass of Irish immigrant labourers forms the bulk of its poorer congregations. "It may be that circumstances will arise in which the Pope and his advisers will regret their hostility to the most conservative and peaceable power in Europe. We deprecate dissension with our Roman Catholic countrymen, but, in questions relating to the States of the Church, it may be convenient hereafter to be relieved from embarrassing obligations of political friendship or alliance." The *Morning Post* thinks that the point at issue is not religious but political. "It is not a war of Roman against Anglican creed, but it is the validity of the power of the Bishop of Rome against that of the Queen of England." The *Morning Herald* and *Standard* are very indignant, and recommend extreme measures. The *Daily News* is convinced we are to resist this proselyting invasion "not by persecution or proscription, but by uniting the efforts of liberal Protestants and liberal Catholics for maintaining the local rights and independence of both churches, and for establishing and extending education and educational institutions, for the purpose, not of inculcating mere dogmas, but of strengthening and enlightening man's reasoning faculties and solid information. Mediæval Catholicity can only be revived amongst a generation socially divided and religiously instructed, as were the people of a mediæval age, that is,

amongst an ignorant lower class, a barbarous and feudal noblesse, and a middle class ignorant and dependent. We have few of these elements. But there remain some scattered soils, where ignorance and pride lie deep, and where the mediæval seed may still produce crops. Let us hasten to plough and to enrich them. With careful cultivation we need not fear the nature of the crop."

The Rev. Dr. Ullathorne, Catholic Bishop of Birmingham, writes to the *Times*, declaring that the Bull is simply an act "between the Pope and his own spiritual advisers, who are recognised as such by the Emancipation Act." An increase of bishops, he says, was needed, and this could not be made except by the Pope, "nor without a new territorial division." The change is the result of frequent and earnest petitions from the Catholics of England, and it has been made in America and in our own colonies, "without exciting a clamour." The rev. gentleman, asserting that "it is difficult for the uninitiated to comprehend the technicalities of a papal document," contends that the entire measure "has been one of liberality and concession on the part of his Holiness," and that the Pope has transferred from his hands "into ours, the local episcopacy," literally giving them self-government, "retaining only his supremacy." The letter concludes:—"It is as unfair to confound this boon of liberty to the Catholic Church in England with ideas of aggression on the English Government and people, as it is to confound the acts of Pius IX. as Pope with the notion of his temporal sovereignty. For my part, engaged as I have been in the negotiation throughout, I know that no political objects are contemplated in it. It was an arrangement much needed by the Catholics of England for their spiritual concerns, and I am, with all English Catholics, thankful for it, and I have no fear or alarm for the consequences."

The clergy of Westminster have presented an address to the Bishop of London, asking for his counsel under circumstances of an unprecedented character. "Having been duly called," it is said, "according to the laws of this Church and realm, to discharge spiritual functions in that city in which the Bishop of Rome now assumes to himself pre-eminence, and over which he has set up a claim to exercise authority by nominating an archbishop thereof; and being bound by our ordination vows to maintain peace and quietness in Church and State, and to banish and drive away all erroneous and strange doctrines, contrary to God's word; and having solemnly declared our assent to the principle embodied in the Ordinal, Articles, and Canons of our Church, that 'the Queen's Majesty under God is the only supreme governor of this realm, as well in all spiritual or ecclesiastical causes as in temporal; and that no foreign prince or prelate hath, or ought to have, here, any power, superiority, pre-eminence, or authority, ecclesiastical, or spiritual;' and that 'the Bishop of Rome hath no jurisdiction in this realm of England,'—feel it our bounden duty, in the present emergency, to crave directions from your Lordship's wisdom and authority, how we may best vindicate the rights of our Church and country which are now assailed, and may, with the Divine blessing, avert the dangers with which we are menaced, and maintain the peace of society and the cause of unity and truth."

The reply of the Bishop was not made public till yesterday. It says—"The sentiments expressed in the address which you have presented to me are in entire accordance with mine, and I am persuaded that they will be responded to by the unanimous feeling of Protestant England. The recent assumption of authority by the Bishop of Rome in pretending to parcel out this country into new dioceses, and to appoint archbishops and bishops to preside over them, without the consent of the Sovereign, is a schismatical act, without precedent, and one which would not be tolerated by the Government of any Roman Catholic kingdom. I trust that it will not be quietly submitted to by our own." With respect to "the proper conduct to be pursued on this occasion," the Bishop says—

You will do well to call the attention of your people to the real purport of this open assault upon our Reformed Church, and to take measures for petitioning the legislature to carry out the principle of the statute which forbids all persons other than the persons authorized by law to assume or use the name, style, or title of any archbishop or any province, bishop of any bishopric, or dean of any deanery in England or Ireland, by extending the prohibition to any pretended diocese or deaneries in these realms.

It is possible that such prohibitions might not have the effect of preventing the assumption of titles by the Papal bishops, when dealing with their own adherents; but it would make the assumption unlawful, and it would mark the determination of the people of this country not to permit any foreign prelate to exercise spiritual jurisdiction over them.

They are also carefully to avoid, in their ministrations, any approaches to the Church which thus denies the validity of their orders.

Cardinal Wiseman has also addressed his "clergy, regular and secular, and the faithful of his archdiocese and diocese," in a long epistle, which was read on Sunday in all the Roman Catholic chapels of the metropolis. It is superscribed, "Nicholas, by the Divine mercy, of the holy Roman Church, by the title of St. Pudenciana, Cardinal Priest, Archbishop of Westminster, and Administrator apostolic of the diocese of Southwark," and dated "the Flaminian Gate of Rome," October 7th. It recites how—

On the 29th day of last month, on the Feast of the Archangel St. Michael, Prince of the Heavenly Host, his Holiness Pope Pius IX. was graciously pleased to issue his letters apostolic, under the Fisherman's Ring, conceived in terms of great weight and dignity, wherein he substituted for the eight apostolic vicariates heretofore existing, one archiepiscopal or metropolitan and 12 episcopal sees, repealing at the same time and annulling all dispositions and enactments made for England by the Holy See with reference to its late form of ecclesiastical government.

And, by a brief dated the same day, his Holiness was further pleased to appoint us, though most unworthy, to the archiepiscop-

copalsee of Westminster, established by the above-mentioned letters apostolic, giving us at the same time the administration of the episcopal see of Southwark. So that, at present, and till such time as the Holy See shall think fit otherwise to provide, we govern, and shall continue to govern, the counties of Middlesex, Hertford, and Essex, as ordinary thereof, and those of Surrey, Sussex, Kent, Berks, and Hants, with the islands annexed, as administrator, with ordinary jurisdiction.

Further, we have to announce to you, dearly beloved in Christ, that, as if still further to add solemnity and honour before the church to this noble act of apostolic authority, and to give an additional mark of paternal benevolence towards the Catholics of England, his Holiness was pleased to raise us, in the private consistory of Monday, the 30th of September, to the rank of Cardinal Priest of the Holy Roman Church; and, on the Thursday next ensuing, being the 3rd day of this month of October, in public consistory, he delivered to us the insignia of this dignity, the cardinal's hat; assigning us afterwards for our title, in the private consistory which we attended, the Church of St. Pudenciana, in which St. Peter is groundedly believed to have enjoyed the hospitality of the noble and partly British family of the Senator Pudens.

It eloquently exults over "This day—

To us a day of joy and exaltation of spirit, the crowning day of long hopes, and the opening day of bright prospects. How must the saints of our country, whether Roman or British, Saxon or Norman, look down from their seats of bliss with beaming glance upon this new evidence of the faith and church which led them to glory, sympathizing with those who have faithfully adhered to them through centuries of ill repute, for the truth's sake, and now reap the fruit of their patience and long suffering! All those blessed martyrs of these later ages, who have fought the battles of faith under such discouragement, who mourned, more than over their own fetters or their own pain, over the desolate ways of their own Sion and the departure of England's religious glory; oh! how must they bless God, who hath again visited his people, how take part in our joy, as they see the lamp of the temple again enkindled and re-brightening, as they behold the silver links of that chain which has connected their country with the See of Peter in its vicarial government changed into burnished gold; not stronger nor more closely knit, but more beautifully wrought and more brightly arrayed!

Dr. Ullathorne, the Catholic Bishop of Birmingham, was enthroned on Sunday morning in the cathedral of that town. The edifice was crowded. No less than twelve clergymen, formerly ministers of the Anglican church, were among those assisting in, or witnesses of the ceremony. The sermon, an hour-and-a-half long, was preached by Dr. Newman, and excited great interest. The preacher described the Catholics of England as having become tired, 300 years ago, of the blessings they then enjoyed; and they were deprived of the hierarchy. The mystery of God's providence was now, however, fulfilled. He (Dr. Newman) did not recollect any people on earth, but those of Great Britain, who, having once rejected the religion of God, were again restored to the bosom of the church. The Bishop's inaugural sermon, in the evening, however, is described as "eminently plain and practical—free from the slightest tincture of acrimony."

The Committee of the London Union on Church Matters met on Monday, and resolved unanimously, "That this committee solemnly declares that it considers the present episcopate of the Church of England to be truly and completely that which was founded by the successors of the Apostles, and therefore is entitled to the entire and undivided allegiance of the Church of England. That this committee having read and considered a recent Papal Bull, together with an address from Cardinal Wiseman, feels itself compelled to state that it considers the same, with the claims therein advanced, to be an unquestionable invasion of the Church of England."

"QUESTIONS TO CHURCHMEN ABOUT CHURCH-RATES."

Among the batch of cheap tracts published by the Anti-state-church Association, to which we called the attention of our readers last week, is one under this title, and which, on account of its excellence and special adaptation to expose to Churchmen themselves the injustice and unchristian character of Church-rates, we publish at length. It is printed both as a tract and a handbill:—

How would you like to be compelled to pay a rate for the support of a Dissenting Chapel?

Would you not complain of it as a grievous injustice, and as violating your conscience?

Can you, then, with a good conscience, defend the levying of a Church-rate which obliges Dissenters to contribute to the support of your place of worship?

Is that doing unto others "as ye would that they should do unto you?"

Do you say that you "cannot help it"—that "it is the law," which, until it be altered, must be obeyed?

Would such a reply satisfy you were you the party aggrieved? Would you not say that laws cannot make bad things better, and unjust exactions less unjust?

Is it true that "you cannot help it?" Have you ever tried to get the law altered?

Are you obliged to act upon it, whether you will or not? Cannot you, practically, repeal the law, by paying for the repairs of your Churches out of your own pockets? Is there any law to prevent that?

Do you never feel ashamed that the building in which you worship God should be kept in repair, and even your clergyman's surplice washed, and the sacramental bread and wine provided, at the expense of people who derive no benefit from them—and some of whom support their own religious institutions besides?

Can you find anything in Scripture to sanction such a system? Does it not say, "Every man as he hath purposed in his heart, so let him give; not grudgingly, nor of necessity: for the Lord loveth a cheerful giver?"

Is that the spirit in which people, and especially Dissenters, usually pay the Church-rates?

Can you justify the employment of physical force to make men contribute to a religious object?

Does it seem to you, on the face of it, to be either reasonable or consistent with the spirit of Christianity?

Do you think that Jesus Christ ever meant that his religion should be supported by means of magistrates, brokers, policemen, and gaolers; by seizing men's goods, or by imprisoning their persons?

* See "It's the Law;" or, the Churchman's Defence of Church-rates Examined." (New Series.—No. 2.)

Is that the way to make Dissenters respect or love your Church?

Are irreligious men likely to think any better of religion when they see it maintained by what they consider injustice and oppression? Is it not, in fact, the way to make them hate the very name of religion, of ministers, and of Churches?

Christian Churchmen! you are bound to answer these questions; and if you cannot do so satisfactorily to your own consciences, to act accordingly. If you cannot deny that Church-rates are unjust, and that they do injury to religion, and even to your own Church, you must be prepared to give them up, and to do so by repairing your religious edifices and maintaining your forms of worship at your own expense. Remember the declaration of the Almighty, "I the Lord love justice; I hate robbery for a burnt-offering!"

THE EVANGELICAL SECTION OF THE CHURCH.—The Rev. Daniel Wilson, vicar of Islington, has published a pamphlet on the state of things in the Church, in which he says:—

That the present position of the Church of England is one of considerable danger, can hardly admit of doubt to the thoughtful mind. We have reached a crisis in the history of our religious liberties: a crisis, the issue of which no human foresight can discover. The most momentous interests are at stake. The present is no contest about external forms or ecclesiastical rites. All those great saving truths of Christianity, for the maintenance of which our Reformers strove, and suffered, and bled, are perilled.

The question at issue is, whether the Church of our forefathers shall henceforth be the faithful depository of that pure scriptural truth which is comprised in her recognised formularies, or whether she shall gradually be permitted to relapse into vain superstitions, and "dangerous conceits," holding the name, without the power and life, of Christianity, submitting her conscience to the dogmatic teaching of assumed dictators of her faith, and thus preparing, at no distant period, to drop her distinctive appellation as a Reformed Church, and to resume her prior position as a vassal of the See of Rome.

Such, then, is the actual position of our Church. We have been led on, step by step, to the present crisis. Rome is roused to increased activity. A powerful body within the Church is seconding her efforts. Their energy is great; their zeal untiring. Large numbers in the upper ranks of society, both among the clergy and laity, support them, while the true-hearted sons of the Reformation are making no combined and public movement to arrest the gathering storm.

I venture to assert that it is a solemn duty which we owe to our God and Saviour, who has so long honoured our Church as the great depository of truth, to enter our protest openly, publicly, and unitedly, against these errors, and to declare our steadfastness in the faith. We are called upon to be witnesses for the truth. Fidelity to our Divine Master demands this sacrifice at our hands. It may be painful to our feelings to quit our privacy, and offer ourselves as the objects of attack; but this is no common crisis. There are times when repose is treachery, when worldly prudence is a cloak for unfaithfulness, when timidity is akin to dishonesty.

Mr. Wilson then proceeds on his plan of action. None but decidedly spiritual, earnest, evangelical, men are to be sought or depended on. There must be "a basis of union,"—THE ARTICLES, "taken in the literal and grammatical sense." Then, "a closer bond of union is to be formed between the pious clergy and laity, with a view to work together in this hallowed enterprise." And then comes the scheme of action, of which the following seem to come out as the heads:—

Having laid down the general plan of operation, a certain machinery will be requisite; the more simple it is the better. A general agreement in some well-considered plan of action will be essential at the outset. A public demonstration at the present moment would, perhaps, be hardly desirable, but a few leading clergymen, and laymen from the principal towns of the kingdom, might at once meet in the metropolis for mutual counsel. A central committee, composed of an equal number of clergy and laity, might then be formed in London. Similar committees might follow throughout the kingdom. Corresponding members with the London committee should be placed upon each. A ready medium of communication could thus be opened. The object of these committees would be to circulate information, to watch the proceedings of the movement party, to promote petitions, or protests, as from time to time they are required, to summon meetings of a more public character if needful, to be prepared to meet any further attempts at innovation, and generally to exert themselves for the preservation of Protestant truth. All members of these committees should be required to sign a declaration, stating generally their views on the points at issue, and their desire to unite in suppressing the progress of Popery among us.

The press would furnish an important means for carrying out our object. Probably an editorial committee would be formed for publishing works calculated to expose the designs of the movement party, and to give useful suggestions and information.

The pulpits of our country might also be rendered available. I should be sorry to see the pulpit made a vehicle for controversial debates; the time and place are too sacred for such discussions; but the clergy, in their selection of topics and mode of handling them, may do much to guard their people against the spreading heresy.

Nor ought we to content ourselves with protesting against heresy and inculcating truth. Active measures should be taken for urging upon the proper authorities the removal of the offending members from the Church. Why are men to be allowed to minister at her altars, who are teaching and publishing doctrines in the very teeth of her articles? Why may not some of their grosser publications be brought to the test of our ecclesiastical laws?

CLERICAL DENUNCIATION.—A rich illustration of clerical bigotry has just occurred in the provinces. It seems that a poor man of the name of Cooper, a farm-labourer in the neighbourhood of Warrington, had the misfortune to lose his wife, who left behind her an infant family of three children. On her death-bed this poor woman made a request, that if ever her husband

should marry again, he would marry her sister. Ever since Mrs. Cooper's death the sister referred to lived in Cooper's house, and at the beginning of this month the man and woman went over to Warrington and got married. No sooner does this come to the ears of the Rev. Mr. Greenall, the clergyman of Sutton, than he placards the walls of Warrington as follows:—"Whereas John Cooper, of Appleton; by false representation of his place of residence, has entered into marriage, at the parish church of Warrington, with the sister of his late wife, which marriage is, by the laws of the land, null and void, any offspring arising therefrom will be base-born and illegitimate." The crime of these honest, industrious people, for such we hear they are, in parsonic eyes, was, that they had obeyed the dictates of affection and of nature—that they had harmonized with a higher law than that of man; but, looking at the thing through the narrowest of spectacles—a habit common to the clergy—Mr. Greenall sees crime, and seeks to brand the poor couple with reproach. This little incident is an additional argument for the repeal of a law which the Rev. Mr. Dale, the vicar of St. Pancras, asserts, operates more to the promotion than the prevention of crime, and of which the Hon. and Rev. Montague Villiers, says, "I am decidedly of opinion that the repeal of the present law, while it may partially, and very partially, affect the habits of society among the upper classes, will remove a barrier to marriage which now exists, and which I do not believe God ever set up. It will prevent much immorality among the poor, relieve many a burdened conscience, and tend to the increase of happiness amongst large classes of our fellow-countrymen." The case referred to shows also the inquisitorial and impudent officiousness to which the clergy are so prone. Had the offenders belonged to what are called the better classes, Warrington would never have been placarded, and the criminals, if such they are, would never have been denounced. But the State Church boasts that it is "the poor man's church;" and so it is with a vengeance. If it looked half as well after the morals of the rich, as it does after those of the poor, our national state would be a little better than it is.—*Standard of Freedom.*

A discussion has taken place on the subject of the Queen's supremacy, between Archdeacon Wilberforce and the Rev. Hugh M'Neill—the latter being the champion of the Sovereign's authority in things spiritual as well as temporal; the former insisting that spiritual authority rests with the Church as contradistinguished from the State. The Archdeacon deals out to his rev. antagonist some heavy blows, reminding him of his remarks on Catholic Emancipation and the Maynooth Grant, and his denunciations of "Jezebel" a few years ago, and winds up by saying, "I appeal, therefore, to the freedom of your acts from the servility of your principles. An Erastian when you hold your pen, you relapse into liberty when you mount the platform."

THE ROYAL COMMISSION OF ENQUIRY.—The University Commissioners have held three meetings during the last week, and are said to have made considerable progress in their arrangements for taking evidence, &c.; but, as the Commission has sat with closed doors, the public press has been unable to glean any details of the proceedings which can be relied on. We have heard that the enquiry will be conducted partly by written questions, and partly by the oral examination of such persons, acquainted with the University system, as may be willing to give evidence. The Heads of Houses are said to be divided on the subject of submitting to the Commission, the Tractarian members of the Board being violently opposed to any external interference; but, as it is well known that the University Charters preclude the possibility of reform, it is not likely that the resistance of the Puseyite elements will succeed in committing the Heads of the University to a collision with the royal authority. The *Church and State Gazette* of last week affirms that a considerable number of Professors, and other eminent resident persons, have offered to be examined, so that there is little doubt of important results emanating from the Commission, whatever course may be adopted by such individuals or societies whom the enquiry is likely to compromise.

THE BISHOP OF OXFORD.—The Lord Bishop of Oxford has lately opened an establishment of Sisters of Mercy, in this Diocese. His Lordship has also presented to the Archbishop of Canterbury an address against Mr. Gorham, signed by 1,000 Tractarian Members of the University. His Grace's reply contains a mild rebuke of the proceeding; stating that he considers the doctrines of the Church of England to have been settled at the Reformation, and expressing his approval of the Judicial Committee's decision on the legal construction of the formularies there laid down.

DR. PRICE AND DR. CAMPBELL.—We see with sincere pleasure that a cordial reconciliation has taken place between the Rev. Dr. Campbell, the editor of the *Christian Witness* and *British Banner*, and Dr. Price, the editor of the *Eclectic Review*, between whom there was a heated controversy some months since relative to the transfer of the *Eclectic* into other hands. The health of Dr. Price is unfortunately in a feeble state.—*Leeds Mercury.*

THE DISUNIONISTS.—It is said that two Tractarian bishops have been in communication with the heads of the minority at the late Bristol Union Meeting, and that an effort will be made early in the ensuing month towards compromising matters by proposing a new form of declaration of faith, which may detach some of the less advanced of the Romanizers from their chiefs. It is not, however, anticipated that the motion will find much favour, as a large

proportion of the rank and file of Dr. Pusey's majority is believed to be so completely Romanized that the agitation against State ascendancy is only entertained as a means of facilitating communion with the Church of Rome, unfettered by State enactments and restrictions.—*Church and State Gazette.*

RELIGIOUS INTELLIGENCE.

NEWPORT PAGNELL.—A meeting of a deeply-interesting character was held at the Independent Chapel, on Wednesday, October 23rd, to celebrate the jubilee of the Rev. T. P. Bull's pastorate. A public tea was provided, of which about 400 persons partook, free tickets being presented to all the members of the church. John Rogers, Esq., one of the deacons, took the chair. George Osborn, Esq., the senior deacon, after a most affectionate address, presented the venerable pastor with a silver server suitably inscribed. After returning thanks in a very feeling manner, the Rev. T. P. Bull spoke of some remarkable facts relative to the church, which was formed and first presided over by the Rev. John Gibbs, on his expulsion from the parish church in the evil days of the Stuarts; and of Hartley, a native of Newport Pagnell, who was one of Edward VI.'s six chaplains (Grindall and John Knox were of the number), who itinerated in the county, and it is believed preached the gospel in the town of Newport. In the year 1764, the Rev. W. Bull became pastor of the church, then consisting of fourteen members. In 1800, the number had increased to seventy, and at present is 302. The Rev. Josiah Bull, who has been co-pastor with his father seventeen years, next addressed the meeting in a speech of great excellence and power. The Revs. Elliott, of Devizes, Brooks, of Ridgemount, Ashby, of Stoney Stratford, Phillips, of Harrold, and Adey, of Leighton (all formerly students at Newport Pagnell Academy), took part in the service. The church presents the perhaps unique instance of having three successive pastors, during eighty-six years, all of one family, the two last being respectively son and grandson of the first, who was the intimate friend and correspondent of Cowper and Newton.

MARGATE.—On Wednesday last, the Rev. J. T. Rogers was publicly recognised minister of the church and congregation assembling in Ebenezer Chapel. The Rev. C. Stovel, of London, stated the nature and constitution of a Christian church; the Rev. F. Wills, of Ramsgate, offered the prayer for the minister; the Rev. T. Thomas, President of Pontypool College, delivered the charge. In the evening, the Rev. Daniel Katterns, of London, preached to the church and congregation. Other ministers were present, and took part in the proceedings. During the past week, two esteemed ministers of the Society of Friends held meetings for divine worship (with great appearance of profit to the gatherings) at Margate, Ramsgate, and Broadstairs—I am constrained to add, at their own charge.—*From a Correspondent.*

CONGREGATIONAL CHURCH, WHITEHAVEN.—Mr. Daniel Smith, LL.B., of Spring-hill College and London University, has accepted an unanimous invitation to become the pastor of the church assembling in Providence Chapel, Whitehaven, and purposes commencing his stated labours at Christmas.

MR. J. HALETT, of Rotherham College, has accepted a cordial invitation to become the pastor of the Congregational Church in Newark-upon-Trent, and purposes entering upon his labours when his college course has terminated.

THE REV. JOSEPH TWIDALE, late of Rotherham College, has accepted a cordial and unanimous invitation to become the pastor of the Congregational Church at Melton Mowbray, and purposes to enter upon his ministry on the last Lord's-day in this month.

EAST BRENT, SOMERSET.—On Friday, the 18th inst., a new Baptist Chapel was opened for divine worship in this place, when the Rev. E. Webb, of Tiverton, preached to a crowded congregation, numbers remaining outside, unable to gain admittance. About 300 persons took tea in a commodious tent erected for the occasion, and after tea, a public meeting was held, and addresses delivered by the Revs. E. Webb, Thomas Baker, of Othely, — Osborne, of Wells, and Messrs. Clarke, of Cheddar, James W. Sully, and J. Whitley, of Bridgwater, to nearly 500 persons. East Brent has become well-known as the residence of the Rev. E. Dennison, who has obtained considerable notoriety from his sympathy with the Bishop of Exeter, and his advocacy of a convocation of bishops. The gospel has been preached for some time past in a cottage, but this being too small for the purpose, the friends resolved on building the present neat and substantial chapel, which will hold 150 persons. There is also a vestry for the Sabbath-school. The cost of the building is £160, towards which £100 have been contributed; £20 more have been promised, provided the remaining £40 can be raised immediately. As those in the neighbourhood have exerted themselves to their utmost, it is believed and hoped that this generous offer will not be lost.—*From a Correspondent.*

BANBURY.—Mr. W. T. Henderson, of Stepney College, has accepted the invitation of the Baptist Church, Bridge-street, Banbury, to become its pastor, and purposes to enter on his engagement on the first Lord's day in January 1851.

KING'S LYNN.—The public services connected with the thirteenth anniversary of the opening of the new Independent Chapel, King's Lynn, took

place on the evening of Friday, the 25th inst., and on the Sunday following. On the Friday evening there was a public meeting in Albion Hall, a building adjoining the chapel, at which nearly 300 persons were present. After tea the chair was taken by the Rev. J. Alexander, of Norwich, who alluded to his having, by their kindness, been called to occupy a similar position on the occasion of their meeting to take a farewell of their much-esteemed pastor, the Rev. R. Hamilton, prior to his leaving for Barbican Chapel, London—who he was happy to see once more amongst them. He felt thankful that they had another pastor, and that the choice was unanimous. The Rev. R. Hamilton expressed his thankfulness at their speedy settlement; stating, that their unanimity, coupled with his own prospects of usefulness, had evinced to his own mind the propriety of the step which he had taken. The Rev. S. Martin, of London, then addressed the audience upon interesting subjects connected with denominational peculiarities, urging upon all present the great necessity that existed for increased effort in the promulgation of the grand truths of Christianity, and tendering to the church and congregation some sound and excellent advice. The Rev. R. Brindley, pastor of the church, with other friends, briefly addressed the meeting; and, after singing and the benediction, the company separated. On the Sunday following sermons were preached, morning and evening, by the Rev. S. Martin.—*From a Correspondent.*

SCHLESWIG-HOLSTEIN AND THE PEACE CONGRESS.

The following is the address to which we referred in our last, as having been issued by the representatives of the late Peace Congress:—

TO THE INHABITANTS OF DENMARK AND THE DUCHIES OF SCHLESWIG-HOLSTEIN.

BRETHREN,—To see two nations engaged in a sanguinary war, entering each other's territories, and carrying with them devastation and death, is a mournful spectacle under any circumstances; but that feeling deepens into horror when the conflicting parties have heretofore been politically associated and united by a thousand ties of kindred and friendship. That is, unhappily, your case at the present moment, and the friends of religion and peace in Great Britain are deeply affected by the circumstance.

Is there no way of terminating this "unnatural strife?" No means of stopping the further effusion of blood and the destruction of property? Shall the war go on until your resources are dried up and you can bring no more men into the field to be slaughtered? The war must terminate in one way or another; but will the victors in either case obtain the end they seek? That may reasonably be doubted; for, depend upon it, the points in dispute, whatever they may be, will still have to be adjusted by negotiation and arrangement; and, not improbably, third parties will have ultimately to decide on your conflicting claims. The friends of peace would, therefore, counsel you, as brethren deeply interested in your welfare, to abandon hostilities immediately, and to submit the important questions at issue to the decision of an enlightened and impartial court of arbitration. From such a tribunal both parties may expect justice—from the sword, never!

The friends of peace, however, would appeal to you on still higher grounds. You are professedly Christians; you acknowledge the authority of the Prince of Peace. They would, therefore, earnestly and solemnly appeal to you, whether the prolongation of the present war is compatible with his commands; nay, whether it is not destructive of all those sentiments and feelings which men and Christians are bound by the most sacred obligations to entertain towards each other? Thou shalt love not only thy neighbour but thine enemy, is a plain command of the gospel; then permit your friends and brethren to exhort you, by all that is sacred in our common humanity, and by all that is holy in our common religion, to cease from strife. All that you can ever gain by fighting is loss—loss of property—loss of happiness—loss of life! How wise, then, to listen to the counsels of peace; how rational to submit your differences to arbitration; how religious to abandon the weapons of war, and submit to the decisions of justice and equity! We affectionately and urgently entreat you to abstain from further violence to each other, and to cultivate a spirit of moderation, kindness, and goodwill. Do not pursue a merciless and savage war, and remember that every sword you draw, every musket you fire, every cannon you discharge, is directed against a brother's breast. Think of the homes already made desolate, the widows and orphans who bewail the loss of husbands and fathers, the friends who have been severed, and the moral as well as social calamities which war invariably produces and perpetuates. In view of such considerations, let men in whom you have mutual confidence be selected to consider, with all the facts before them, your conflicting claims, and let their decision be final. You will thus set a worthy example to others in similar circumstances; you will terminate a sanguinary and costly war; your soldiers will be dismissed to the peaceful occupations of husbandry and trade; your villages will be re-built, and your cities restored; your harvests will be gathered in, your commerce flourish, and, above all, you will have vindicated your claims to be regarded as Christians by your brethren in the faith.

We do not address you as partisans, we have no preferences, we are equally the friends of the Danes, and of the inhabitants of the Duchies. It is no business of ours to inquire into the origin of the dispute between you, or to offer an opinion whether either or both of the conflicting parties are wrong. We are opposed to all intervention in your affairs, excepting with your own consent, and for the sole purpose of promoting reconciliation and peace by pacific means. Brethren, may you be influenced by the spirit of peace, and may He who is "the God of peace" so counsel and guide you, that you may earnestly seek for that great blessing, and be enabled to secure it.

On behalf of the British Peace Congress Committee,
JOSEPH COOPER, Chairman.
ELIHU BURRITT, } Secretaries.
HENRY RICHARD, }
London, Oct. 9, 1850.

CORRESPONDENCE.

THE NEW MARRIAGE ACT.

To the Editor of the Nonconformist.

Sir,—Verily we Dissenters, Methodists, &c., have not only, like the dog in Esop's fables, the mark of the collar, but we are compelled to wear the collar itself. We got, as we fancied, a boon in securing the right to marry in our own places of worship, but it has proved to be a gift clogged with a condition highly inconvenient, insulting, and unjust. I refer to the fact, that we cannot marry a couple legally without the presence and sanction of a government official, the registrar of marriages for the district.

Now, this condition is, in the first place, highly inconvenient. Before a wedding can be solemnized amongst us, the presence of two parties is necessary—unless perchance the couple choose to let it take place at the superintendent registrar's office, and permit the ceremony to be performed with as little feeling as if they were signing a document for a lease, or a purchase of land; but if they wish it to be celebrated in a place of worship by a minister of religion, the presence of two parties is absolutely necessary; and it sometimes happens that they (the minister and registrar) are not both disengaged at the same time, so that one has to wait for the other, to the great annoyance of the anxious betrothed. I have felt this to be a very vexatious thing. On one occasion, the registrar had another marriage at a distance, or had forgotten his engagement—it was a Christmas-day; the parties came some time before the morning service; I was ready and waiting, but the parliamentary agent had not arrived. The wedding party were in consternation; they knew my chapel service would not be over till twelve, then it would be too late for the day, and their Christmas festivities would be dashed with bitter disappointment. The bride sat shedding showers of tears like an April morning. I, though a bachelor, was not unmoved; I did my best to cheer the disconsolate lady; but, *horresco referens*! it seemed not improbable the old adage would be realized—*"There's many a slip 'twixt the cup and the lip."*

The groom and his men, in an agony of suspense, ran hither and thither, hunting for the government official; after a long time they found him, so that I was just able to get through the ceremony before my public service. I felt very sore about this, both on account of the couple, and because such a scene was not one of the best preludes to my sanctuary duties. I knew the marriage would not be legal without the presence of the registrar, and I was, therefore, compelled to wait; but had I been a clergyman no such compulsion would have been mine. I ask, why should we Dissenters continue to suffer this intolerable inconvenience?

2. It is insulting. Cannot we write and fill up a registry as well as a rector or his curate? Is not our word and signature as good as theirs? Are we not as worthy to be trusted? If not, why not? Is the vicar or State-church dignitary to be exempt from having a state spy, probably of another sect, at his elbow—nay, is the Quaker to be exempt from this, and we forced to endure it? Why, the ministers of religion not belonging to the State-church are, in this ceremony, mere ciphers; we are nothing without the marriage policeman present; he is everything without us. *It is a disgraceful position, whether we cannot slip the collar—whether we cannot be trusted to write, and keep a register as well as the parish clergy. Whether it be necessary that we Dissenters and Methodists should always have a person, however gentlemanly he may be, standing at our left hand to remind us that we are incompetent and less trustworthy than the Churchman and the Friend. Let us at least try peacefully to be avenged of this insult.*

3. It is unjust. The clergyman has his fees from a few shillings to the handsome *douceur* in bank notes. If he is in possession of a princely income he rejects not those fees; it is neither considered undignified to give nor to take them. The matter is well understood and perfectly proper. Marriage partakes of a civil nature as well as a religious; it differs from baptism, or any proceeding purely spiritual. As the labourer is worthy of his hire, the minister is worthy of a consideration for his expenditure of time and trouble; at least, as worthy as the clergyman of the State-church. He can do the deed as workmanlike and as well as the latter, and he omits the delicate part of the Church service, which the clergyman durst not do; but he often performs the rite for nothing, frequently without even a "thank you," so it has been with me. Perhaps the parties, by a kind of sagacious foresight of the future, have seen they had nothing to thank me for; if so, this, however unpollite, was honest. But the registrar got his five shillings, secured to him by Act of Parliament. Probably the people sometimes think the Government pays us; it is not so. If any one has the five shillings, why not the Dissenting minister? He can fill up the book as well as the clergyman or the registrar. We object, not from love for the money, but from hatred to the flagrant injustice. However, this clause was a wise stroke of State-church policy. Couples can be married at Church, if very poor, for seven or five shillings, or less. It was foreseen, that if Dissenting ministers had any dues, these, with the registrar's compulsory fee, would make Dissenting marriages dear, and drive those who loved their pockets better than their principles, or who were in poverty, to the Establishment—so we must be content to receive no recompense for our trouble, or take the chance of having to marry a miserable few. Is not this gross injustice? Let there be no compulsory fee at all. Leave it in each instance to the regulations of the place, or the honour of the party; though to some of my ministerial brethren who have wives and families, the recompense may be as acceptable as to rich rectors or their ill-paid curates.

Shall we continue to wear this collar?

Hereditary bondsmen! know ye not,

Would ye be free, yourselves must strike the blow!

I propose as a practical measure:—

1. That every registered place of worship be furnished with a book from the general office in London, similar to that now used by the district registrar.
2. That this book be filled up and attested by the officiating minister, signed by the couple and their witnesses, and be open at any time for the inspection of the superintendent registrar.
3. That after the solemnization of a marriage, the person officiating transmit the certificate received from the parties to the superintendent registrar, and obtain from him a printed, signed document, acknowledging the receipt of the same.

4. Not to meddle with vested interests, I should say, let the present registrars retain their office till removed by death, or other circumstances, but let no new appointments be made.

Thus the marriage will be as effectually registered and tested as in the service of the Church of England, or in the simpler ceremony of the Society of Friends.

If some one versed in Parliamentary lore will draw up a succinct petition to both houses for the removal of this degrading grievance, doubtless we shall find M.P.'s to advocate our freedom from the disability, and by energy secure speedy redress. I will do what I can to get the petitions signed in this neighbourhood.

Yours obliged,

EDWARD H. WENKS, Independent Minister.
Dorchester, October, 1850.

THE COMPULSORY AND VOLUNTARY SYSTEMS IN THE COLONIES.

To the Editor of the Nonconformist.

DEAR SIR,—Permit me to state, through the medium of your columns, a glaring instance of the perversion of public money to denominational uses in a British colonial dependency, where it is as happily contrasted by a consistent instance of sterling voluntarism.

At Belize, in the Bay of Honduras, a small number of individuals professing attachment to the forms of the Presbyterian Church—not amounting to a score—willing to avail themselves of the readiness with which the local authorities give away the people's money for sectarian purposes, lately conceived the project of building a kirk and hiring a clergyman.

They forthwith raised a sum of about £400 by voluntary subscriptions among themselves, liberally aided by their fellow-settlers, including Episcopalians, Roman Catholics, and persons making no religious profession at all; and, on the 6th of July last, they presented an address to his Excellency her Majesty's Superintendent, signed by fourteen persons, setting forth their subscription-list, and, as the sum thus raised was not deemed equal to their undertaking, they pleaded that, "as the benevolence of the Government and Public Meeting has frequently been extended to various denominations of Christians in this settlement, more particularly on a recent occasion, it is hoped that it will not be withheld from so numerous, respectable, and influential a body as the Presbyterians." They further modestly asked for a lot of land upon which to erect their projected building, and actually pitched upon a public square in the most central part of the town, lying between the Court House and the common jail—a spot where the public execution of criminals has more than once been perpetrated, and therefore sometimes facetiously denominated "The Gallows-green;" and where the kirk must have been more prominent than either of the two existing Episcopal places of worship, though authorized by Act of Parliament.

These unwarrantable demands, with the exception of the site mentioned—which was too barefaced—have been cheerfully acceded to, notwithstanding that the public treasury of the settlement is deeply in debt, and many useful public works and buildings are neglected and suffered to decay. The sum of £1,000 sterling has been voted for the erection, and £300 for the stipend—sums which are enormously disproportionate with the number of sectarians who are thus accommodated, favoured, and patronized by Government, at the expense of others.

The only three sects meeting for public worship in this settlement, up to the present time, are the Anglican, the Wesleyan, and the Baptist; as the Romanists, though numerous, have no regular place of worship. For 1848, a grant of £100 of the public money was voted for the assistance of schools connected with bodies not assenting to the sect by law established; which, by the way, is supported at an annual expense to the public of £2,000 or more. The Baptists, well convinced that the receiver is as bad as the thief, declined to have any participation in the proceeds of this abuse of a public trust. The Wesleyan missionaries, however, agreed to take a share; but afterwards found so much vexatious inquiry and delay connected with the reception of the largess, that they expressed a determination to forego it for that time. Whether or not they have received any public money since I am not aware, but they have expressed an intention of applying for help to build them a new chapel. The Baptists, who number more than 200 communicants—probably as many as either of the other denominations—have not consented to receive "the mark of the beast," either on their foreheads or in their hands.

Mr. Alexander Henderson, for sixteen years the pastor of the Native Baptist church, after narrating these things, which I have related in my own terms, writes, as late as the 16th of last September,—"Significant intimation is again given to the Baptists, that they have only to ask to receive from the same quarter;" and he adds, "Of course we repudiate the idea altogether, on the simple principle that Government money is inapplicable (in justice) to any other purpose than that of protecting the lives and property of the subject; besides that religion is very seriously injured by any such [mis]-appropriation."

The Native Baptist church in British Honduras, in the midst of much poverty and opposition, are successfully sustaining seven stations, at which native teachers are engaged in evangelizing and keeping schools, in addition to the voluntary support of their own worship and schools, &c., at Belize. They have just erected a commodious and substantial place of worship, aided by the voluntary contributions of their friends in Great Britain, and their principles and faithful example stand out in bold and refreshing relief to the conduct of those religionists who consent to be State-paid, and compulsively supported by the taxation of individuals belonging to other sects.

I am, dear Sir, yours for the truth's sake,
Hoxton, Oct. 22, 1850. FREDERICK CROWE.

THE MEDAL OF A "NOODLE."—A rather ludicrous story is now going the round of the clubs with reference to a Yorkshire yeomanry corps. The other day, at York, while a captain was inspecting his troops upon parade, he observed one of his men decorated with a medal. "Holloa, my lad!" exclaimed the captain, "I did not know you were ever in the Regulars. What action did you serve in?" "Lawk, sir," replied the Yorkshire trooper, "I was never in 't' wars, not I; but my old sow won this at the Thirsk cattle show, so I pops him on 't' my breast, thinking as how it looks warlike." And a very honourable medal, too.—*Gateshead Observer.*

Is that the way to make Dissenters respect or love your Church?

Are irreligious men likely to think any better of religion when they see it maintained by what they consider injustice and oppression? Is it not, in fact, the way to make them hate the very name of religion, of ministers, and of Churches?

Christian Churchmen! you are bound to answer these questions; and if you cannot do so satisfactorily to your own consciences, to act accordingly. If you cannot deny that Church-rates are unjust, and that they do injury to religion, and even to your own Church, you must be prepared to give them up, and to do so by repairing your religious edifices and maintaining your forms of worship at your own expense. Remember the declaration of the Almighty, "I the Lord love justice; I hate robbery for a burnt-offering!"

THE EVANGELICAL SECTION OF THE CHURCH.—The Rev. Daniel Wilson, vicar of Islington, has published a pamphlet on the state of things in the Church, in which he says:—

That the present position of the Church of England is one of considerable danger, can hardly admit of doubt to the thoughtful mind. We have reached a crisis in the history of our religious liberties: a crisis, the issue of which no human foresight can discover. The most momentous interests are at stake. The present is no contest about external forms or ecclesiastical rites. All those great saving truths of Christianity, for the maintenance of which our Reformers strove, and suffered, and bled, are perilled.

The question at issue is, whether the Church of our forefathers shall henceforth be the faithful depository of that pure scriptural truth which is comprised in her recognised formularies, or whether she shall gradually be permitted to relapse into vain superstitions, and "dangerous conceits," holding the name, without the power and life, of Christianity, submitting her conscience to the dogmatic teaching of assumed dictators of her faith, and thus preparing, at no distant period, to drop her distinctive appellation as a Reformed Church, and to resume her prior position as a vassal of the See of Rome.

Such, then, is the actual position of our Church. We have been led on, step by step, to the present crisis. Rome is roused to increased activity. A powerful body within the Church is seconding her efforts. Their energy is great; their zeal untiring. Large numbers in the upper ranks of society, both among the clergy and laity, support them, while the true-hearted sons of the Reformation are making no combined and public movement to arrest the gathering storm.

I venture to assert that it is a solemn duty which we owe to our God and Saviour, who has so long honoured our Church as the great depository of truth, to enter our protest openly, publicly, and unitedly, against these errors, and to declare our steadfastness in the faith. We are called upon to be witnesses for the truth. Fidelity to our Divine Master demands this sacrifice at our hands. It may be painful to our feelings to quit our privacy, and offer ourselves as the objects of attack; but this is no common crisis. There are times when repose is treachery, when worldly prudence is a cloak for unfaithfulness, when timidity is akin to dishonesty.

Mr. Wilson then proceeds on his plan of action. None but decidedly spiritual, earnest, evangelical, men are to be sought or depended on. There must be "a basis of union,"—THE ARTICLES, "taken in the literal and grammatical sense." Then, "a closer bond of union is to be formed between the pious clergy and laity, with a view to work together in this hallowed enterprise." And then comes the scheme of action, of which the following seem to come out as the heads:—

Having laid down the general plan of operation, a certain machinery will be requisite; the more simple it is the better. A general agreement in some well-considered plan of action will be essential at the outset. A public demonstration at the present moment would, perhaps, be hardly desirable, but a few leading clergymen, and laymen from the principal towns of the kingdom, might at once meet in the metropolis for mutual counsel. A central committee, composed of an equal number of clergy and laity, might then be formed in London. Similar committees might follow throughout the kingdom. Corresponding members with the London committee should be placed upon each. A ready medium of communication could thus be opened. The object of these committees would be to circulate information, to watch the proceedings of the movement party, to promote petitions, or protests, as from time to time they are required, to summon meetings of a more public character if needful, to be prepared to meet any further attempts at innovation, and generally to exert themselves for the preservation of Protestant truth. All members of these committees should be required to sign a declaration, stating generally their views on the points at issue, and their desire to unite in suppressing the progress of Popery among us.

The press would furnish an important means for carrying out our object. Probably an editorial committee would be formed for publishing works calculated to expose the designs of the movement party, and to give needful suggestions and information.

The pulpits of our country might also be rendered available. I should be sorry to see the pulpit made a vehicle for controversial debates; the time and place are too sacred for such discussions; but the clergy, in their selection of topics and mode of handling them, may do much to guard their people against the spreading heresy.

Nor ought we to content ourselves with protesting against heresy and inculcating truth. Active measures should be taken for urging upon the proper authorities the removal of the offending members from the Church. Why are men to be allowed to minister at her altars, who are teaching and publishing doctrines in the very teeth of her articles? Why may not some of their grosser publications be brought to the test of our ecclesiastical laws?

CLERICAL DENUNCIATION.—A rich illustration of clerical bigotry has just occurred in the provinces. It seems that a poor man of the name of Cooper, a farm-labourer in the neighbourhood of Warrington, had the misfortune to lose his wife, who left behind her an infant family of three children. On her death-bed this poor woman made a request, that if ever her husband

should marry again, he would marry her sister. Ever since Mrs. Cooper's death the sister referred to lived in Cooper's house, and at the beginning of this month the man and woman went over to Warrington and got married. No sooner does this come to the ears of the Rev. Mr. Greenall, the clergyman of Sutton, than he placards the walls of Warrington as follows:—"Whereas John Cooper, of Appleton, by false representation of his place of residence, has entered into marriage, at the parish church of Warrington, with the sister of his late wife, which marriage is, by the laws of the land, null and void, any offspring arising therefrom will be base-born and illegitimate." The crime of these honest, industrious people, for such we hear they are, in parsonic eyes, was, that they had obeyed the dictates of affection and of nature—that they had harmonized with a higher law than that of man; but, looking at the thing through the narrowest of spectacles—a habit common to the clergy—Mr. Greenall sees crime, and seeks to brand the poor couple with reproach. This little incident is an additional argument for the repeal of a law which the Rev. Mr. Dale, the vicar of St. Pancras, asserts, operates more to the promotion than the prevention of crime, and of which the Hon. and Rev. Montague Villiers, says, "I am decidedly of opinion that the repeal of the present law, while it may partially, and very partially, affect the habits of society among the upper classes, will remove a barrier to marriage which now exists, and which I do not believe God ever set up. It will prevent much immorality among the poor, relieve many a burdened conscience, and tend to the increase of happiness amongst large classes of our fellow-countrymen." The case referred to shows also the inquisitorial and impudent officiousness to which the clergy are so prone. Had the offenders belonged to what are called the better classes, Warrington would never have been placarded, and the criminals, if such they are, would never have been denounced. But the State Church boasts that it is "the poor man's church;" and so it is with a vengeance. If it looked half as well after the morals of the rich, as it does after those of the poor, our national state would be a little better than it is.—*Standard of Freedom.*

A discussion has taken place on the subject of the Queen's supremacy, between Archdeacon Wilberforce and the Rev. Hugh McNeile—the latter being the champion of the Sovereign's authority in things spiritual as well as temporal; the former insisting that spiritual authority rests with the Church as contradistinguished from the State. The Archdeacon deals out to his rev. antagonist some heavy blows, reminding him of his remarks on Catholic Emancipation and the Maynooth Grant, and his denunciations of "Jezebel" a few years ago, and winds up by saying, "I appeal, therefore, to the freedom of your acts from the servility of your principles. An Erastian when you hold your pen, you relapse into liberty when you mount the platform."

THE ROYAL COMMISSION OF ENQUIRY.—The University Commissioners have held three meetings during the last week, and are said to have made considerable progress in their arrangements for taking evidence, &c.; but, as the Commission has sat with closed doors, the public press has been unable to glean any details of the proceedings which can be relied on. We have heard that the enquiry will be conducted partly by written questions, and partly by the oral examination of such persons, acquainted with the University system, as may be willing to give evidence. The Heads of Houses are said to be divided on the subject of submitting to the Commission, the Tractarian members of the Board being violently opposed to any external interference; but, as it is well known that the University Charters preclude the possibility of reform, it is not likely that the resistance of the Puseyite elements will succeed in committing the Heads of the University to a collision with the royal authority. The *Church and State Gazette* of last week affirms that a considerable number of Professors, and other eminent resident persons, have offered to be examined, so that there is little doubt of important results emanating from the Commission, whatever course may be adopted by such individuals or societies whom the enquiry is likely to compromise.

THE BISHOP OF OXFORD.—The Lord Bishop of Oxford has lately opened an establishment of Sisters of Mercy, in this Diocese. His Lordship has also presented to the Archbishop of Canterbury an address against Mr. Gorham, signed by 1,000 Tractarian Members of the University. His Grace's reply contains a mild rebuke of the proceeding; stating that he considers the doctrines of the Church of England to have been settled at the Reformation, and expressing his approval of the Judicial Committee's decision on the legal construction of the formularies there laid down.

DR. PRICE AND DR. CAMPBELL.—We see with sincere pleasure that a cordial reconciliation has taken place between the Rev. Dr. Campbell, the editor of the *Christian Witness* and *British Banner*, and Dr. Price, the editor of the *Eclectic Review*, between whom there was a heated controversy some months since relative to the transfer of the *Eclectic* into other hands. The health of Dr. Price is unfortunately in a feeble state.—*Leeds Mercury.*

THE DISUNIONISTS.—It is said that two Tractarian bishops have been in communication with the heads of the minority at the late Bristol Union Meeting, and that an effort will be made early in the ensuing month towards compromising matters by proposing a new form of declaration of faith, which may detach some of the less advanced of the Romanizers from their chiefs. It is not, however, anticipated that the motion will find much favour, as a large

proportion of the rank and file of Dr. Pusey's majority is believed to be so completely Romanized that the agitation against State ascendancy is only entertained as a means of facilitating communion with the Church of Rome, unfettered by State enactments and restrictions.—*Church and State Gazette.*

RELIGIOUS INTELLIGENCE.

NEWPORT PAGNELL.—A meeting of a deeply-interesting character was held at the Independent Chapel, on Wednesday, October 23rd, to celebrate the jubilee [of the Rev. T. P. Bull's pastorate. A public tea was provided, of which about 400 persons partook, free tickets being presented to all the members of the church. John Rogers, Esq., one of the deacons, took the chair. George Osborn, Esq., the senior deacon, after a most affectionate address, presented the venerable pastor with a silver server suitably inscribed. After returning thanks in a very feeling manner, the Rev. T. P. Bull spoke of some remarkable facts relative to the church, which was formed and first presided over by the Rev. John Gibbs, on his expulsion from the parish church in the evil days of the Stuarts; and of Hartley, a native of Newport Pagnell, who was one of Edward VI.'s six chaplains (Grindall and John Knox were of the number), who itinerated in the county, and it is believed preached the gospel in the town of Newport. In the year 1764, the Rev. W. Bull became pastor of the church, then consisting of fourteen members. In 1800, the number had increased to seventy, and at present is 302. The Rev. Josiah Bull, who has been co-pastor with his father seventeen years, next addressed the meeting in a speech of great excellence and power. The Revs. Elliott, of Devizes, Brooks, of Ridgemount, Ashby, of Stoney Stratford, Phillips, of Harrold, and Adey, of Leighton (all formerly students at Newport Pagnell Academy), took part in the service. The church presents the perhaps unique instance of having three successive pastors, during eighty-six years, all of one family, the two last being respectively son and grandson of the first, who was the intimate friend and correspondent of Cowper and Newton.

MARGATE.—On Wednesday last, the Rev. J. T. Rogers was publicly recognised minister of the church and congregation assembling in Ebenezer Chapel. The Rev. C. Stovel, of London, stated the nature and constitution of a Christian church; the Rev. F. Wills, of Ramsgate, offered the prayer for the minister; the Rev. T. Thomas, President of Pontypool College, delivered the charge. In the evening, the Rev. Daniel Katterns, of London, preached to the church and congregation. Other ministers were present, and took part in the proceedings. During the past week, two esteemed ministers of the Society of Friends held meetings for divine worship (with great appearance of profit to the gatherings) at Margate, Ramsgate, and Broadstairs—I am constrained to add, at their own charge.—*From a Correspondent.*

CONGREGATIONAL CHURCH, WHITEHAVEN.—Mr. Daniel Smith, LL.B., of Spring-hill College and London University, has accepted an unanimous invitation to become the pastor of the church assembling in Providence Chapel, Whitehaven, and purposes commencing his stated labours at Christmas.

MR. J. HALLETT, of Rotherham College, has accepted a cordial and unanimous invitation to become the pastor of the Congregational Church at Melton Mowbray, and purposes to enter upon his ministry on the last Lord's-day in this month.

THE REV. JOSEPH TWIDALE, late of Rotherham College, has accepted a cordial and unanimous invitation to become the pastor of the Congregational Church at Melton Mowbray, and purposes to enter upon his ministry on the last Lord's-day in this month.

EAST BRENT, SOMERSET.—On Friday, the 18th inst., a new Baptist Chapel was opened for divine worship in this place, when the Rev. E. Webb, of Tiverton, preached to a crowded congregation, numbers remaining outside, unable to gain admittance. About 300 persons took tea in a commodious tent erected for the occasion, and after tea, a public meeting was held, and addresses delivered by the Revs. E. Webb, Thomas Baker, of Othry, — Osborne, of Wells, and Messrs. Clarke, of Cheddar, James W. Sully, and J. Whitley, of Bridgwater, to nearly 600 persons. East Brent has become well-known as the residence of the Rev. E. Dennison, who has obtained considerable notoriety from his sympathy with the Bishop of Exeter, and his advocacy of a convocation of bishops. The gospel has been preached for some time past in a cottage, but this being too small for the purpose, the friends resolved on building the present neat and substantial chapel, which will hold 150 persons. There is also a vestry for the Sabbath-school. The cost of the building is £160, towards which £100 have been contributed; £20 more have been promised, provided the remaining £40 can be raised immediately. As those in the neighbourhood have exerted themselves to their utmost, it is believed and hoped that this generous offer will not be lost.—*From a Correspondent.*

BANBURY.—Mr. W. T. Henderson, of Stepney College, has accepted the invitation of the Baptist Church, Bridge-street, Banbury, to become its pastor, and purposes to enter on his engagement on the first Lord's-day in January 1851.

KING'S LYNN.—The public services connected with the thirteenth anniversary of the opening of the new Independent Chapel, King's Lynn, took

place on the evening of Friday, the 25th inst., and on the Sunday following. On the Friday evening there was a public meeting in Albion Hall, a building adjoining the chapel, at which nearly 300 persons were present. After tea the chair was taken by the Rev. J. Alexander, of Norwich, who alluded to his having, by their kindness, been called to occupy a similar position on the occasion of their meeting to take a farewell of their much-esteemed pastor, the Rev. R. Hamilton, prior to his leaving for Barbican Chapel, London—who he was happy to see once more amongst them. He felt thankful that they had another pastor, and that the choice was unanimous. The Rev. R. Hamilton expressed his thankfulness at their speedy settlement; stating, that their unanimity, coupled with his own prospects of usefulness, had evinced to his own mind the propriety of the step which he had taken. The Rev. S. Martin, of London, then addressed the audience upon interesting subjects connected with denominational peculiarities, urging upon all present the great necessity that existed for increased effort in the promulgation of the grand truths of Christianity, and tendering to the church and congregation some sound and excellent advice. The Rev. R. Brindley, pastor of the church, with other friends, briefly addressed the meeting; and, after singing and the benediction, the company separated. On the Sunday following sermons were preached, morning and evening, by the Rev. S. Martin.—*From a Correspondent.*

SCHLESWIG-HOLSTEIN AND THE PEACE CONGRESS.

The following is the address to which we referred in our last, as having been issued by the representatives of the late Peace Congress:—

TO THE INHABITANTS OF DENMARK AND THE DUCHIES OF SCHLESWIG-HOLSTEIN.

BRETHREN,—To see two nations engaged in a sanguinary war, entering each other's territories, and carrying with them devastation and death, is a mournful spectacle under any circumstances; but that feeling deepens into horror when the conflicting parties have heretofore been politically associated and united by a thousand ties of kindred and friendship. That is, unhappily, your case at the present moment, and the friends of religion and peace in Great Britain are deeply affected by the circumstance.

Is there no way of terminating this "unnatural strife?" No means of stopping the further effusion of blood and the destruction of property? Shall the war go on until your resources are dried up and you can bring no more men into the field to be slaughtered? The war must terminate in one way or another; but will the victors in either case obtain the end they seek? That may reasonably be doubted; for, depend upon it, the points in dispute, whatever they may be, will still have to be adjusted by negotiation and arrangement; and, not improbably, third parties will have ultimately to decide on your conflicting claims. The friends of peace would, therefore, counsel you, as brethren deeply interested in your welfare, to abandon hostilities immediately, and to submit the important questions at issue to the decision of an enlightened and impartial court of arbitration. From such a tribunal both parties may expect justice—from the sword, never!

The friends of peace, however, would appeal to you on still higher grounds. You are professedly Christians; you acknowledge the authority of the Prince of Peace. They would, therefore, earnestly and solemnly appeal to you, whether the prolongation of the present war is compatible with his commands; nay, whether it is not destructive of all those sentiments and feelings which men and Christians are bound by the most sacred obligations to entertain towards each other? Thou shalt love not only thy neighbour but thine enemy, is a plain command of the gospel; then permit your friends and brethren to exhort you, by all that is sacred in our common humanity, and by all that is holy in our common religion, to cease from strife. All that you can ever gain by fighting is loss—loss of property—loss of happiness—loss of life! How wise, then, to listen to the counsels of peace; how rational to submit your differences to arbitration; how religious to abandon the weapons of war, and submit to the decisions of justice and equity! We affectionately and urgently entreat you to abstain from further violence to each other, and to cultivate a spirit of moderation, kindness, and goodwill. Do not pursue a merciless and savage war, and remember that every sword you draw, every musket you fire, every cannon you discharge, is directed against a brother's breast. Think of the homes already made desolate, the widows and orphans who bewail the loss of husbands and fathers, the friends who have been severed, and the moral as well as social calamities which war invariably produces and perpetuates. In view of such considerations, let men in whom you have mutual confidence be selected to consider, with all the facts before them, your conflicting claims, and let their decision be final. You will thus set a worthy example to others in similar circumstances; you will terminate a sanguinary and costly war; your soldiers will be dismissed to the peaceful occupations of husbandry and trade; your villages will be re-built, and your cities restored; your harvests will be gathered in, your commerce flourish, and, above all, you will have vindicated your claims to be regarded as Christians by your brethren in the faith.

We do not address you as partisans, we have no preferences, we are equally the friends of the Danes, and of the inhabitants of the Duchies. It is no business of ours to inquire into the origin of the dispute between you, or to offer an opinion whether either or both of the conflicting parties are wrong. We are opposed to all intervention in your affairs, excepting with your own consent, and for the sole purpose of promoting reconciliation and peace by pacific means. Brethren, may you be influenced by the spirit of peace, and may He who is "the God of peace" so counsel and guide you, that you may earnestly seek for that great blessing, and be enabled to secure it.

On behalf of the British Peace Congress Committee,
JOSEPH COOPER, Chairman.
ELIUR BURRITT, Secretaries.
HENRY RICHARD,

London, Oct. 9, 1850.

CORRESPONDENCE.

THE NEW MARRIAGE ACT.

To the Editor of the Nonconformist.

Sir,—Verily we Dissenters, Methodists, &c., have not only, like the dog in Esop's fables, the mark of the collar, but we are compelled to wear the collar itself. We got, as we fancied, a boon in securing the right to marry in our own places of worship, but it has proved to be a gift clogged with a condition highly inconvenient, insulting, and unjust. I refer to the fact, that we cannot marry a couple legally without the presence and sanction of a government official, the registrar of marriages for the district.

Now, this condition is, in the first place, highly inconvenient. Before a wedding can be solemnized amongst us, the presence of two parties is necessary—unless perchance the couple choose to let it take place at the superintendent registrar's office, and permit the ceremony to be performed with as little feeling as if they were signing a document for a lease, or a purchase of land; but if they wish it to be celebrated in a place of worship by a minister of religion, the presence of two parties is absolutely necessary; and it sometimes happens that they (the minister and registrar) are not both disengaged at the same time, so that one has to wait for the other, to the great annoyance of the anxious betrothed. I have felt this to be a very vexatious thing. On one occasion, the registrar had another marriage at a distance, or had forgotten his engagement—it was a Christmas-day; the parties came some time before the morning service; I was ready and waiting, but the parliamentary agent had not arrived. The wedding party were in consternation; they knew my chapel service would not be over till twelve, then it would be too late for the day, and their Christmas festivities would be dashed with bitter disappointment. The bride sat shedding showers of tears like an April morning. I, though a bachelor, was not unmoved; I did my best to cheer the disconsolate lady; but, *horresco referens*! it seemed not improbable the old adage would be realized—
"There's many a slip
Twixt the cup and the lip."

The groom and his men, in an agony of suspense, ran hither and thither, hunting for the government official; after a long time they found him, so that I was just able to get through the ceremony before my public service. I felt very sore about this, both on account of the couple, and because such a scene was not one of the best preludes to my sanctuary duties. I knew the marriage would not be legal without the presence of the registrar, and I was, therefore, compelled to wait; but had I been a clergyman no such compulsion would have been mine. I ask, why should we Dissenters continue to suffer this intolerable inconvenience?

2. It is insulting to us. Cannot we write and fill up a registry as well as a rector or his curate? Is not our word and signature as good as theirs? Are we not as worthy to be trusted? If not, why not? Is the vicar or State-church dignitary to be exempt from having a state spy, probably of another sect, at his elbow—nay, is the Quaker to be exempt from this, and we forced to endure it? Why, the ministers of religion not belonging to the State-church are, in this ceremony, mere ciphers; we are nothing without the marriage policeman present; he is everything without us. *It is time for us to know* whether we cannot slip the collar—whether we cannot be trusted to write, and keep a register as well as the parish clergy. Whether it be necessary that we Dissenters and Methodists should always have a person, however gentlemanly he may be, standing at our left hand to remind us that we are incompetent and less trustworthy than the Churchman and the Friend. Let us at least try peacefully to be avenged of this insult.

3. It is unjust. The clergyman has his fees from a few shillings to the handsome *douceur* in bank notes. If he is in possession of a princely income he rejects not those fees; it is neither considered undignified to give nor to take them. The matter is well understood and perfectly proper. Marriage partakes of a civil nature as well as a religious; it differs from baptism, or any proceeding purely spiritual. As the labourer is worthy of his hire, the minister is worthy of a consideration for his expenditure of time and trouble; at least, as worthy as the clergyman of the State-church. He can do the deed as workmanlike and as well as the latter, and he omits the iadecorous part of the Church service, which the clergyman durst not do; but he often performs the rite for nothing, frequently without even a "thank you," so it has been with me. Perhaps the parties, by a kind of sagacious foresight of the future, have seen they had nothing to thank me for; if so, this, however unpolite, was honest. But the registrar got his five shillings, secured to him by Act of Parliament. Probably the people sometimes think the Government pays us; it is not so. If any one has the five shillings, why not the Dissenting minister? He can fill up the book as well as the clergyman or the registrar. We object, not from love for the money, but from hatred to the flagrant injustice. However, this clause was a wise stroke of State-church policy. Couples can be married at Church, if very poor, for seven or five shillings, or less. It was foreseen, that if Dissenting ministers had any dues, these, with the registrar's compulsory fee, would make Dissenting marriages dear, and drive those who loved their pockets better than their principles, or who were in poverty, to the Establishment—so we must be content to receive no recompense for our trouble, or take the chance of having to marry a miserable few. Is not this gross injustice? Let there be no compulsory fee at all. Leave it in each instance to the regulations of the place, or the honour of the party; though to some of my ministerial brethren who have wives and families, the recompense may be as acceptable as to rich rectors or their ill-paid curates. Shall we continue to wear this collar?

Hereditary bondsmen! know ye not,
Would ye be free, yourselves must strike the blow?

I propose as a practical measure:—

1. That every registered place of worship be furnished with a book from the general office in London, similar to that now used by the district registrar.
2. That this book be filled up and attested by the officiating minister, signed by the couple and their witnesses, and be open at any time for the inspection of the superintendent registrar.
3. That after the solemnization of a marriage, the person officiating transmit the certificate received from the parties to the superintendent registrar, and obtain from him a printed, signed document, acknowledging the receipt of the same.

4. Not to meddle with vested interests, I should say, let the present registrars retain their office till removed by death, or other circumstances, but let no new appointments be made.

Thus the marriage will be as effectually registered and tested as in the service of the Church of England, or in the simpler ceremony of the Society of Friends.

If some one versed in Parliamentary lore will draw up a succinct petition to both houses for the removal of this degrading grievance, doubtless we shall find M.P.'s to advocate our freedom from the disability, and by energy secure speedy redress. I will do what I can to get the petitions signed in this neighbourhood.

Yours obliged,

EDWARD H. WEEKS, Independent Minister.
Dewsbury, October, 1850.

THE COMPULSORY AND VOLUNTARY SYSTEMS IN THE COLONIES.

To the Editor of the Nonconformist.

DEAR SIR,—Permit me to state, through the medium of your columns, a glaring instance of the perversion of public money to denominational uses in a British colonial dependency, where it is as happily contrasted by a consistent instance of sterling voluntarism.

At Belize, in the Bay of Honduras, a small number of individuals professing attachment to the forms of the Presbyterian Church—not amounting to a score—willing to avail themselves of the readiness with which the local authorities give away the people's money for sectarian purposes, lately conceived the project of building a kirk and hiring a clergyman.

They forthwith raised a sum of about £400 by voluntary subscriptions among themselves, liberally aided by their fellow-settlers, including Episcopalians, Roman Catholics, and persons making no religious profession at all; and, on the 5th of July last, they presented an address to his Excellency her Majesty's Superintendent, signed by fourteen persons, setting forth their subscription-list, and, as the sum thus raised was not deemed equal to their undertaking, they pleaded that, "as the benevolence of the Government and Public Meeting has frequently been extended to various denominations of Christians in this settlement, more particularly on a recent occasion, it is hoped that it will not be withheld from so numerous, respectable, and influential a body as the Presbyterians." They further modestly asked for a lot of land upon which to erect their projected building, and actually pitched upon a public square in the most central part of the town, lying between the Court House and the common jail—a spot where the public execution of criminals has more than once been perpetrated, and therefore sometimes facetiously denominated "The Gallows-green;" and where the kirk must have been more prominent than either of the two existing Episcopal places of worship, though authorized by Act of Parliament.

These unwarrantable demands, with the exception of the site mentioned—which was too barefaced—have been cheerfully acceded to, notwithstanding that the public treasury of the settlement is deeply in debt, and many useful public works and buildings are neglected and suffered to decay. The sum of £1,000 sterling has been voted for the erection, and £300 for the stipend—sums which are enormously disproportionate with the number of sectarians who are thus accommodated, favoured, and patronized by Government, at the expense of others.

The only three sects meeting for public worship in this settlement, up to the present time, are the Anglican, the Wesleyan, and the Baptist; as the Romanists, though numerous, have no regular place of worship. For 1848, a grant of £100 of the public money was voted for the assistance of schools connected with bodies not assenting to the sect by law established; which, by the way, is supported at an annual expense to the public of £2,000 or more. The Baptists, well convinced that the receiver is as bad as the thief, declined to have any participation in the proceeds of this abuse of a public trust. The Wesleyan missionaries, however, agreed to take a share; but afterwards found so much vexatious inquiry and delay connected with the reception of the largess, that they expressed a determination to forego it for that time. Whether or not they have received any public money since I am not aware, but they have expressed an intention of applying for help to build them a new chapel. The Baptists, who number more than 200 communicants—probably as many as either of the other denominations—have not consented to receive "the mark of the beast," either on their foreheads or in their hands.

Mr. Alexander Henderson, for sixteen years the pastor of the Native Baptist church, after narrating these things, which I have related in my own terms, writes, as late as the 16th of last September,—"Significant intimation is again given to the Baptists, that they have only to ask to receive from the same quarter;" and he adds, "Of course we repudiate the idea altogether, on the simple principle that Government money is inapplicable (in justice) to any other purpose than that of protecting the lives and property of the subject; besides that religion is very seriously injured by any such [mis-] appropriation."

The Native Baptist church in British Honduras, in the midst of much poverty and opposition, are successfully sustaining seven stations, at which native teachers are engaged in evangelizing and keeping schools, in addition to the voluntary support of their own worship and schools, &c., at Belize. They have just erected a commodious and substantial place of worship, aided by the voluntary contributions of their friends in Great Britain, and their principles and faithful example stand out in bold and refreshing relief to the conduct of those religionists who consent to be State-paid, and compulsively supported by the taxation of individuals belonging to other sects.

I am, dear Sir, yours for the truth's sake,
Hoxton, Oct. 22, 1850. FREDERICK CROWE.

THE MEDAL OF A "NOODLE."—A rather ludicrous story is now going the round of the clubs with reference to a Yorkshire yeomanry corps. The other day, at York, while a captain was inspecting his troops upon parade, he observed one of his men decorated with a medal. "Holloa, my lad!" exclaimed the captain, "I did not know you were ever in the Regulars. What action did you serve in?" "Lawk, sir," replied the Yorkshire trooper, "I was never in t' wars, not I; but my old sow won this at the Thirsk cattle show, so I pops him on t' my breast, thinking as how it looks war-like." And a very honourable medal, too.—*Gateshead Observer.*

THE STATE-CHURCH QUESTION IN CANADA.

(From our Correspondent.)

Brantford, on the Grand River,
Upper Canada, Sept. 28, 1850.

SIR,—I have been travelling for more than two months in different parts of the Province, where I could not see your paper, or I should have written to you before now. What I have principally in view in taking up the pen is to lay before you and your readers a few observations on the aspect of things here relating to the schemes of State-church votaries. I am afraid you are not fully aware of the extent to which State-church plots have been carried, nor of the desperate efforts now making to counteract the influence of public opinion on the important questions of religious liberty. We have what we thought to be an enlightened Government, composed of men of sterling talent; but they have most certainly disappointed the expectations of the people, and are fast sinking in reputation. Lafontaine and Mr. Baldwin, the two leaders of the Government, have begun to show strong signs of following in the track Lord John Russell has pursued since he was placed at the helm of power; namely, a shrinking from publicly avowed principles. Lafontaine is plainly under the influence of the Catholic priesthood of Lower Canada, and Mr. Baldwin grows stronger and stronger in his feelings of attachment to High-church opinions, and if he goes on he will soon be an open supporter of Bishop Strachan in many things. Kind, benevolent, and conscientious, as I believe him to be, there is reason to fear that his very strenuous adherence to high Episcopalianism will entirely ruin him as a statesman. Earl Grey and Lord John Russell require that Canada should not now have any half-hearted men, as to the deep interests of religious freedom, occupying high places of power here. And the British Parliament, constituted as it is, makes the danger to us increasingly great. I had a strong hope, from many avowals made by the leading reformers who were restored to power by the costly efforts of the people at the last general election, that there was no danger to be feared of any magnitude. But during the present year things have grown every month darker and more discouraging, especially since the opening of our Provincial Parliament. It will, I am now fully convinced, be a hard struggle for the people of Upper Canada to obtain their rights. It may, perhaps, be done peaceably, which is very desirable in every sense; but there is great danger of a violent political convulsion, should the Imperial Government refuse to give up the control and appropriation of the Clergy Reserves. The people of Upper Canada will never bend their necks to the yoke of ecclesiastical vassalage. Strong as is their attachment to Britain, and proud as they feel in belonging to the realm of Victoria, our beloved Queen, yet there is a tide of enlightened sentiment on religious freedom, and such settled disapproval of the evil workings of priestcraft, and the very existence of a state-paid priesthood, that will, I think, ultimately preponderate even over the warmest feelings of British attachment, should the Government at home give in to the schemes of the bishops, which evidently involve the complete ecclesiastical subjugation of every colony belonging to the British Crown. Earl Grey and Lord John Russell are mere tools in their hands for the purposes of State-church aggrandizement according to the way in which they have acted of late, whatever they may say about being the friends and supporters of religious liberty. It is the same here, to a certain extent, with both Lafontaine and Mr. Baldwin, and if they pursue the course they have entered upon and shuffle and equivocate on the great question of the Clergy Reserves, which is to decide the question of a State-church, I am persuaded they will either be forced from power by the strong protestations of the people, or they will have to rule by dint of coercion. How that can be done in Upper Canada I cannot see, except an armament is sent out again from the mother country, which is not, I think, very likely. In Lower Canada the priests rule in all things, and should they be determined to support the retention of the Clergy Reserves abuse, the ultimate result of such a plan will be the separation of this part of Canada again as a distinct province, or, perhaps, something worse. Many things will concur to induce Upper Canada to move for a separate government of some kind, should priestly influence be brought into action in Lower Canada, positively and openly, to support the present appropriation of the Clergy Reserves. In Upper Canada we are not free from considerable obstructions, which stand in the way of religious equality and ecclesiastical justice. The shameful defection which has taken place amongst the ministers of the Methodist Church, now in connexion with the English Conference, led on by the notorious Egerton Ryerson, who bought office, as Superintendent of Education, by the most open political tergiversation under the administration of Lord Metcalfe, is one of the greatest difficulties we have. The old Kirk of Scotland, and part of the so-called Free Church, together with the bishops and clergy of the Episcopal Church, form the other band of foes in Upper Canada to religious harmony and equality. But all these could easily be managed if the Catholic

priests in Lower Canada would only mind their own business and attend to the concerns of their own church. Of late, both in Parliament and through the country, the scheme has been opened up that Catholics and Methodists and the Kirk clergy, together with all the forces of the would-be predominant Church, the Episcopal, are to join together to spoil the people, by holding the seventh part of all the land of this vast country. So flagrant and destitute of shame were the Methodist ministers who compose the Canadian Conference in their defection from right principles when they met together during the past summer, that they actually sent in a claim to the Government of a share in the Clergy Reserves, which they said was theirs by law; thus showing the awful degeneracy which has taken place in that body in the course of a few short years. Not long ago, even Egerton, the great leader in this nefarious plot, was the loudest declaimer against the Clergy Reserves and State grants. To see and know such things may well make men infidels, if they only look at man and neglect to read God's holy word. It seems plain to me that the whole clerical staff belonging to the Conference Methodists have given in to the cruel principles of an ecclesiastical absolutism. They have long been tainted with a time-serving, selfish, and proud degeneracy in their public movements, and because the progress of the Methodist system and the hierarchical power which they hold made them of consequence in the State, they have become fairly deluded and greatly carnalized in their movements and measures. The power of the Methodist clergy here is not so great as in England in a political sense, and yet our present Government seem quite inclined to rub their hands with a little State silver to keep them quiet and obtain their support. They profess to have abandoned politics, and stigmatize other ministers who stand up boldly for religious liberty, while at the same time they are bowing and scraping at the doors of the government offices with hat in hand, begging first for one state grant and then another. They have seven hundred pounds sterling yearly from the Clergy Reserves Fund, five hundred pounds currency for their college paid out of the taxes of the people, and not long ago drew £3,500 sterling from our exchequer, by order of Earl Grey, to settle an old bargain made with Governor Maitland, at the time they became political renegades, not long previous to the insurrection of 1837, and very soon after the creation of the 57 famous rectories by Sir J. Colborne, which brought on the insurrection. Their present movements will eventually break up the Methodist body here, over which they rule with nearly as much arbitrary power as that assumed by Dr. Bunting and his coadjutors. This is not the time to imitate papal assumptions and dictation with permanent success, neither by Methodist preachers nor by any other body of ecclesiastics.

If I had an opportunity of speaking to Earl Grey and Lord John Russell, I would tell them frankly, what I believe fully from facts here made palpable, that the Clergy Reserves lands must either be given up to the Canadian Legislature, to be disposed of "according to the well-understood wishes of the people," as Queen Victoria has said to be her desire as to the government of these parts of her realm, or the tie which binds Canada to Britain will be greatly weakened indeed, if it does not snap asunder suddenly, attended with great public disasters. I am no Annexationist in any sense or degree, and I wish and hope to end my days as a British subject, fully believing that the British constitution is the best in the world, if the rotten and cankerous evil of Church and State connexion were removed and abolished, as it ought to be. But if in Canada there are proofs made plain that the Imperial Government of England intends to hold on to the Clergy Reserves, to gratify the bishops, and set up here a State Church, I would give little for the peace of the country, nor would I stay in it but for a very short time. It is utterly impossible to have the Clergy Reserves retained and have peace, even if all the Catholic priests, the ministers of the old Kirk, and the Methodist preachers, should join on with the Bishops of England and there underlings here. Public sentiment in Upper Canada is formed, and will abide firm, on the great point at issue. If the present Government should prove recreant, the people will force another into existence more honest, at least in avowals and pledges; and, if that should swerve, they will have another called into power, until their righteous wishes are granted, if they are not overawed by a standing army; and I hardly think the people of England will pay for an army to enslave us in Canada. I hope the Almighty will dispose the hearts of British senators wisely to abstain from attempting to set up here the Antichristian power of a State Church.

J. W.

A WISEACRE.—The mayor of a certain English borough was lately asked, "Is it on account of some utility supposed to be connected with the practice, that you have the maces carried before you to church every Sunday? and, if so, what is it?" "It is of no use, only it is the custom, and the Bible tells us to keep to all the old customs." "The Bible! how? where?" "Don't you know that it says, Custom to whom custom?" "Then nothing, whatever it is, if it becomes once the custom, should ever be laid aside?" "No, certainly not; the Bible says it should not."

SOUTH AUSTRALIA.

(From our own Correspondent.)

Brighton, July 12, 1850.

MY DEAR SIR,—In commencing a correspondence with you from the shores of South Australia, I confess the chief difficulty consists in the choice of subjects possessing the stronger claim upon our mutual attention. I cannot, however, do more justice to my own feelings at this moment, or perhaps contribute more effectually to the gratification of some of your readers, than by describing briefly my first impressions while sailing up the beautiful gulf, St. Vincent. A pious mind naturally gives vent to his gratitude to God for a prosperous voyage over such masses of water as intervene between England and Australia. It is no less gratifying to gaze, with indescribable expectancy, upon one's newly-adopted country.

In sailing up the gulf, there was a fine view of the country for, perhaps, ten or twelve miles inland. Beyond this distance from the shores for a great length on this part of the coast, there is a ridge of fine hills, bearing the appearance of great fertility, and bounding what appears to be, and what for the most part really is, a beautifully wooded and fertile plain. The scenery is, therefore, very good. On examination, however, the country, for some distance inland, is more or less sandy, and in many places the plain is much inferior to the hills. The gulf communicates with Port Adelaide by means of a river, into which a ship of large tonnage cannot pass without considerable difficulty. The sand-banks (called bars) beneath the water all round the mouth of the river, are some of them impassable, except at high water. Every ship is, therefore, conducted by a steam tug from the gulf to the port. Sometimes many hours' delay arises out of these circumstances. A few thousand pounds would effectually remedy these defects, and greatly facilitate the ingress of the larger ships, as well as abridge the length of an Englishman's voyage. Port Adelaide is a small, but rapidly thriving town. Its houses are chiefly one story high, and as dissimilar in form and size as the independent owners could construct them. The land of liberty, at least as compared with England, boasts not of models or imitators. Its inhabitants think and act for themselves, and it is due to the tradesmen at the Port to add, that their shops and dwelling-houses are less adapted to inspire the newly-arrived immigrant with pleasure, than they themselves are disposed to congratulate him with a cheerful and hearty welcome. I found this town full of enterprise and bustle. Every tradesman was in a hurry: walking or riding, he appeared to be occupied about something of importance. I saw no sorrow, no hunger, no poverty in his exterior. He appeared deeply in earnest. I perceived a marked distinction between the labourer—the man of all work—of England and South Australia. Here he is independent, as his servitude is always a marketable commodity. It happened to me to see the roads and streets of this flourishing little town in the worst condition imaginable. They were literally full of mud, and abounding with deep ruts and sloughs, that filled every stranger with alarm. The inhabitants, however, thought nothing of this. The light two-wheeled vehicle, driven at tandem, was hurried through thick and thin, consulting the ease of neither the poor animal nor the electrified passenger. The road from Port Adelaide to the city (a distance of seven or eight miles) was, when I first saw it, in a worse condition than I ever saw the same length of road in the most rustic and thinly populated parts of England. A few days' rain suffice to make the travelling even dangerous; and a few sunny, windy, days have an equal tendency to fill the roads and the traveller's eyes with clouds of dust. I have seen the dust blown up in such thick masses as to obscure, and even totally hide, every object when only a few yards distant. Such is one of the greatest nuisances to be met with in the province. A person who never left Britain can form no conception of the extent of this evil. The London and Bristol smoke is not more discernible at the distance of twenty miles, than the dust of Adelaide at the same distance.

I shall not trouble you with many remarks respecting the city of Adelaide. It made some deep impressions on my mind when I first saw it, and it merits a better description than I have ever seen of it. But Adelaide of 1850 differs widely from Adelaide of 1848 and 1845. Buildings of all descriptions, from Government offices, police stations, hotels, manufactories, to commodious dwelling-houses, are rising upon every hand. Spacious streets now appear where only six months since the cursory visitor to the town might have supposed the land was unsurveyed. Pass through the place in what direction one may, the mason, bricklayer, carver, carpenter, and joiner, appear in great request. So rapidly have emigrants from almost every part of the world arrived on these shores during the last twelve months, that houses have been inquired for by hundreds. Of course, many persons lately arrived have hurried onwards into the interior of the bushy district, but the great majority have lingered in and about the city of Adelaide amalgamating themselves with the population of the metropolis and her suburbs. The rapid increase of the

population necessarily prevents the erection of many good and handsome dwelling-houses. In this respect it may be viewed, by the admirer of lofty and tastefully-built houses, as an evil. At present, almost all the city consists of houses one storey high. There are only a few streets abounding with exceptions to this general remark. Time and labour will, however, introduce many houses of two and three stories. I shall not now enumerate and describe the several places of worship in the city, but reserve them for the subject of a future letter. The streets of the city are most of them now becoming a rising ground, Adelaide has not yet the facilities for emptying herself of her superfluous water and filth; nor is it to be supposed that evils like these, so numerous, and involving in their removal so much cost of labour and expense, can be remedied all at once. Complaint is often alleged by the city against both the road commissioners and the Government for their sluggish attentions to the evils existing within her boundaries, and should their removal be as tediously performed as in times past, now labourers abound in the province, an unpleasant feeling will generally exist, and reflect much odium on the city commissioners. Water is conveyed from the river Torrens to the city in water-carts, which is attended with considerable expense. It is expected that means will be resorted to for giving the inhabitants a plentiful supply at a much cheaper rate; and while there is no social or domestic comfort more absolutely essential to the city, there is none more possible of attainment. In a country like this, where the dry season sometimes extends over seven or eight months, a scarcity of water is a great calamity, and ought at once to be provided against. Adelaide will soon become a very thickly populated and thriving place of business. It is the invariable and periodical resort of the bushman, and the inhabitants generally of the province. To go to town is like going home—to embryo England. The commerce, trade, jollity, conviviality, recreation, &c., common to Britain, are all to be enjoyed here. The bushman smiles as he trots along the road in the direction of town, indicating by his appearance that he anticipates enjoyment. His principal wants are soon to be met, his desires gratified, his debts paid, and all his accounts with debtor and creditor placed afresh on a firm footing. He is sometimes one of the drollest creatures imaginable in his dress, habits, and manners. With an old sun-burnt straw hat, secured to his head by a handkerchief passing over the crown and fastened under the chin, a short black pipe, a leather band round the waist over a blue shirt, a long pair of gaiters, or, perhaps, a pair of boots, as the season may require, and a horse, which is more familiar with good pasture than a diligent groom, carrying his rider, and his rider's blanket or his coat, he trots or canters over the country as one breathing the atmosphere of liberty and enjoyment.

I was much struck, on first arriving in the province, by the felicitous manner in which the whole country appears to have been surveyed and laid out in square sections of one mile each, with the roads straight, and sometimes running in a line for many miles. Some persons dislike the monotony of a long straight road, but it is the kind of road most favourable to rapid intercourse between long intervening distances. The adjoining lands are found conveniently laid out for purposes of agriculture, fencing, &c., and thus an estate, of whatever dimensions, has a unique and compact appearance.

It is now supposed that all the chief roads near Adelaide are soon to be repaired. A tax has recently been levied upon all drays, spring carts, and vehicles generally, to which considerable resistance is offered by some men of every class; for although every one feels the annoyance of sloughs in a public road, and anxious to have them immediately remedied, he is determined that such a remedy shall not be found in an unconstitutional and offensive tax.

For the present I shall not attempt to describe the public spirit of the majority of South Australian colonists, as elicited by the Governments here and in England. The subject requires more personal investigation than I have yet been able to give it.

I cannot conclude this letter without alluding to the mingled feelings of pain and pleasure, disappointment and satisfaction, of all who arrive in this province. In many respects, everything exceeds the expectation of any cautious man, who, in reading, while in the northern country, the garbled, extravagant, incorrect, and imperfect statements and descriptions of the state of things throughout the province, which are so widely circulated there, made ample allowance for fable and flattery. For my part, I now feel very much gratified. The climate is certainly most salubrious, although exceedingly changeable. The heat in summer is very oppressive, but by no means so hot as many persons in England suppose. The majority of persons who come here suppose they shall have no ill health, no pains, no sorrows, no difficulties; and scarcely an evil of any kind but what can be removed in a few hours, and by a very little exertion. They soon discover their mistake. Ill health is seen here. Poverty is seen here. Great difficulty in acquiring a suitable and familiar means of living is felt here. Indeed, the state of things gene-

rally throughout the province cannot be ascertained from books now before the English public. Provisions are expensive. House rent enormously high. Labourers, mechanics, and tradesmen abound. Labour is sometimes scarce. Great multitudes of respectable young persons are driven from the towns to seek employment in the bush. Some of these return in disgust and mortification to avail themselves of the recently acquired friendship of some one living in the town, and thus it often happens that young men of talent and energy fitted to spheres that often present themselves at home, are compelled to loiter about for weeks and months before obtaining a comfortable and respectable subsistence.

It is impossible, under these circumstances, to avoid seeing a number of persons in the province, who would have done wisely by remaining in England. For some time to come, the men who should emigrate are those who possess a little capital, or great industry, a general acquaintance with life, and genius enough to be able to subsist on more than one honest profession.

I am, Sir, yours respectfully, W.

IRELAND.

THE PROPOSED ROMAN CATHOLIC UNIVERSITY.—The subscription list opened for this University contains £2,000 in donations, and a few annual subscriptions. "Missionaries" are to be sent, not only through the country at home, but through all parts of America and the British colonies, to collect subscriptions. In the western province, the opposition to the Queen's Colleges has been successful to some extent, whilst, on the other hand, the attendance of Roman Catholics from the southern counties has increased at the College at Cork.

THE TENANT-LEAGUE.—Meetings continue, and the agitation proceeds with undiminished activity. The council of the Tenant-League have adopted a resolution, "providing that there should be added to the first of the county meetings an addendum to the effect that, in the bill to be laid before parliament by the Irish Tenant-League, provision be made for the permanent protection and improvement of the farm labourers, in connexion with the arrangement of the questions between landlord and tenant."

THE DUBLIN TRADES UNION.—Preparations, it is said, are in active progress for the reorganization of this body, which some years since possessed considerable influence in the conduct of political affairs in the Irish metropolis, and which, notwithstanding the extreme democracy of its composition, came frequently into collision with the popular leaders of that time, including the late Mr. O'Connell himself, then in the full meridian of his power. The revived body contemplate, as a portion of their future labours, the disentanglement of the Repeal question, and direct interference in the parliamentary representation of the city. An attempt will also be made to create a fusion of the discordant factions into which party has been split up by the struggles between the rival halls of "Music" and "Conciliation;" and, with this object in view, a bold push is to be made to induce Old and Young Ireland to form a coalition altogether independent of the two "houses."—*Dublin Correspondent of the Times.*

REPRODUCTIVE PAUPER LABOUR.—The industrial employment of in-door paupers is extending in Ireland. The *Kilkenny Journal* states that, nine or ten months ago, the experiment of employing the paupers in the cultivation of land would have been tried, but no land was to be had under exorbitant prices—£3 and £4 per acre. Lately, however, the idle state of the paupers, and their consequent demoralization, forced the matter again on the notice of the guardians, and they resolved to take a dear lot of land rather than none. They obtained a piece of Sir W. Cuffe, and the results are thus favourably pictured:—

The land "was hard, dry, overgrown, and the season was late. Time and soil were against the labours of the husbandmen, and circumstances were against the guardians. Yet how did willing hands make light work? Mr. Blanchfield tells this at the last meeting of the guardians. His expectations were not great; he did not look for a crop this season, owing to the period at which the land was taken, and its condition; yet he tells us that there is a fine crop of turnips—Swedes and Aberdeens—on it, together with that most useful dish of the dinner-table, cabbages. And this is not all. Mr. Blanchfield says 'now a weed is to be seen;' and with the general mode of farming adopted, and the work executed, he, a practical judge, is highly delighted."

The Limerick correspondent of the *Daily News* forwards a detailed report of industrial arrangements in the Union Workhouse of that town, also promising success.

RE-COMMENCEMENT OF THE SALES IN THE RUNCUMBERED COURT.—The sales in this court, which had been interrupted during the recess, re-commenced yesterday week. The entire amount realized was £19,425. The competition was very active for several of the lots. Some tenant-farmers took a spirited part in the biddings; but in no case did a farmer succeed in becoming a purchaser. On this occasion there were no English or Scotch bidders in the court.

SNARE FOR THE VANITY OF DON WHISKERANDOS.—An American has patented a rat-trap, into which rats are enticed, partly by a bait and partly by a mirror, in which the rat, seeing his own image, goes forward to meet good company, and, being thus lured on to the turning table, is precipitated into the cage.

MR. BRIGHT ON THE PUBLIC SCHOOL ASSOCIATION.

The hon. member for Manchester has addressed the following to the secretary of the Lancashire Public School Association, in reply to an invitation to attend the Educational Conference in that town, which commences to-day:—

Rochdale, October 24th, 1850.

DEAR SIR,—I have to acknowledge the receipt of your letter, inviting me to the educational conference, to be held in the course of next week.

I do not think it likely that I shall attend the conference, although I shall view its proceedings with interest. From the foundation of your association, I have paid a constant attention to its labours, and to the question you have undertaken to bring before the public; and I have not abstained from connecting myself with your movement from any disapproval of the principles you have promulgated. The main features of your project are the establishment of what you term "secular" education, by a system of public schools, supported by local rates, and controlled by local authority. I am entirely in favour of "secular" education; and am thoroughly convinced that the notion of teaching doctrinal religion in schools, as we teach geography and arithmetic, is in most cases a pretence or a delusion. We may teach the history contained in the Holy Scriptures as we teach any other history; we may teach the geography of Palestine as we teach the geography of our own country; but the facts of history, and the geography which relates to events and countries mentioned in the Bible, are not religion; nor do I think anything worthy of the name can be well taught by a schoolmaster surrounded by a crowd of boys, and under the disadvantageous circumstances which are notoriously inseparable from the conduct of all schools. Religion is something very different from the task-work of schools; and its introduction, as a branch of education, in the manner insisted on by many of your opponents, seems to me calculated rather to defeat its own object, and to make our schools less useful for any good purpose. Religion is to be chiefly inculcated by precept and example at home, so far as human agency is concerned; or by those who, deeming themselves called to teach and preach the gospel, are entrusted by parents with this special branch of the training of their children. It is professed to be taught in Oxford and Cambridge by machinery and appliances the most complete, and yet it would require more than common ingenuity to discover that the classes educated at the universities are more Christian in their lives and conduct than those whose only school education has been of a "secular" character. It is because religion is a matter of the heart rather than of the head, that I am convinced it will gain nothing by being placed on a level with the sciences generally taught in schools. To teach it as a task will make it distasteful; and if associated with, and reckoned amongst the ordinary tasks and labours of the school, nothing can save it from the dislike with which the majority of children regard the drudgery of their school hours.

With regard to your project of local rating and local control, it is quite clear that if you have the one, you must have the other; and whatever objections may be fairly raised to your plan, it appears to me that no other mode of securing a public provision for education could be tolerated. On this part of the question my opinion is not strong or decided, but I will freely admit that the arguments used by many of your opponents who are "voluntaries," drawn from the necessity of the voluntary principle in matters of religion, and from the wisdom and justice of unrestricted industry and trade, seem to me of little, or of no value, in considering this question of education. The reasons which demonstrate the mischief and injustice inseparable from state support to religion, seem to me not applicable against a system of education supported by local rates; and the right to freedom of industry and exchange does not refuse to us the privilege of combining, if we think proper, for the education of our children. What you propose, if I understand it correctly, is, a permissive rather than a compulsory measure, and to enable the people to do, upon a plan of municipal management, that which is supposed to be done less advantageously under the present system. But some of your opponents insist that religion shall be taught in schools, and argue from this, that, as it is injurious and wrong to teach religion by aid of public taxes, so it must be wrong, and an infringement of the rights of conscience, to support schools from that source. But this is begging the question. It must first be shown that it is wrong to teach reading, spelling, grammar, or geography, without any admixture of religious teaching, before any man can insist, on the plea of conscience, that only schools where religion is taught shall be tolerated, and that such schools shall not be maintained from public funds. It would be as reasonable to ask, that the schools of design should be closed because religion is not taught with the art of drawing; or to insist on religion being taught in the schools of design, and then to refuse Government aid or support on the ground that public funds cannot properly be appropriated to religious purposes.

I think the question whether schools may be supported by rates or not, is one, not so much, if at all, of principle as of expediency, to be determined by experience here and elsewhere, and by the condition and circumstances of the country, or district of country, which is under consideration. If the nation, or a fair majority of the nation, think it wise to adopt a system of education, supported by local rates, under the control of local authority, with general powers defined by act of Parliament, I cannot see that any principle is violated; or that any man's liberty is invaded. I confess, however, that the whole question has presented itself to my mind under great, but I hope diminishing difficulties, and I have not hitherto felt myself free to take any active part with regard to it. The information I have gathered from some intelligent friends resident in the New England States of the American union, has led me to regard the scheme of common schools supported by local rates with more favour; and I have seen no sufficient answer to the case, and the arguments they have laid before me.

But granting that all these points are settled, I cannot conceal from myself the enormous difficulties which surround the question of a public provision for education in this country, and which forbid me to hope for an early termination of this great controversy. The existence of an Established Church, claiming, and, in many cases, exercising, a dominant authority, is an obstacle which will long frustrate any attempt at a general education.

of the people. If a particular church is commissioned to teach its views of religion, and to tax all sects for its support, it seems but a moderate proposition that it should largely interfere with the education of the people. A "State Church" is a usurpation, and will not easily relinquish any means of strengthening itself against the assaults which it instinctively feels are preparing for its overthrow. It will, therefore, oppose itself to the utmost to any scheme of education which will give instruction to the people, unmixed with those teachings which are intended too often to make them submissive to the authority of its priests. The people of this country may be in favour of a State Church, but a portion of the heavy price they pay for it is to be found in the difficulties thrown around the question of public education by the fact of its existence.

I have given you at some length, but as briefly as I have been able to do, something of my views on the question you are engaged in. It has many difficulties, and I am not in all points so clear upon it as to feel justified in becoming a member of your association; and my time and efforts are so fully occupied in other matters, public and private, that I shrink from any new labour in which I do not distinctly see a prospect of being useful. I think the public owe you much for the discussion you have created on one of the most important questions of our time; and although at present I shall be a spectator rather than an actor in the field, I shall continue to feel a deep interest in the working out of the great problem, on the ultimate solution of which your association may be destined to exert a powerful influence. I am, with great respect, yours very truly,

JOHN BRIGHT.

To Mr. R. W. Smiles, Lancashire Public School Association, Manchester.

RECENT AGRICULTURAL MEETINGS.

At the annual dinner of the Waltham Agricultural Society, which was held at Waltham-on-the-Wolds, in Leicestershire, on Friday week, the Marquis of Leicester delivered himself of his ideas on the present prospects of the agricultural body, his object being to show that employment has been flagging and poverty increasing in this country since the repeal of the Corn Laws, and that we have been suffering a regular annual deterioration ever since. The chief object of his attack was the foreign trade of this country, the extension of which, he said, was the sole object of the free-traders, and not the procurement of cheap food. "If it is cheap food that they desire, there are many other taxes they should take off. Why do they retain the tax upon tea? For what can be more necessary to the humbler classes of this country than that wholesome beverage? Why do they retain the tax upon malt? For what can be so wholesome and so necessary for our working men as a glass of good beer? [cheers.] I say, therefore, that their object is not to get cheap food, but to extend the foreign trade of this country." The Marquis next adverted to the return of the Poor-law Board, than which, he said, nothing more fallacious had ever been offered to the British public. "In the returns, they had compared the total maintenance of the poor in the year 1849, with that of 1848, and they show that there has been a decrease in the total charges of the former as compared with the latter year; but this reduction has been in the salaries of officers, the building of workhouses, and that kind of thing; but the actual relief given to the poor in the year 1849 has been greater than in the year 1848." This statement Lord Granby said he had taken from the National Protection Society; but by an official tabular statement of somewhat higher authority, it appears that the total decrease in the amount of relief in 1849, was no less than £403,615, or 9.4 per cent., without reference to salaries of officers or other establishment charges or workhouse loans, neither of which were included in the return. The Marquis then addressed himself to the question of foreign trade: "I am about to quote from a work I saw the other day—a very able work, I think—from which I ventured to make this extract, showing the importance of our home trade compared with our foreign trade, for which everything is to be sacrificed. This calculation, however, is not strictly true for the present year, because the foreign trade of this year is estimated at £60,000,000: 'The gross value of our foreign trade does not equal the revenue; while, taking the profit of £52,000,000 at 10 per cent., it only equals £4,000,000 or £5,000,000 profit on the whole of our foreign trade, for which everything is to be sacrificed'—not equal to one-tenth part of our annual revenue, and it is 'not equal to one-sixth of the interest of the national debt, not equal to one-ninth of the rental of the land, and one-fortieth part of the profit of the home trade' [cheers]. And for this fifty-two millions—this insignificant fraction in the country's calculations, everything else is to be sacrificed" [hear, hear]. The *Times* remarks on this tirade:—"It is impossible to speak with respect, or even with patience, of a public and solemn declaration that the largest foreign trade in the world, the largest there ever was in the world, the support of millions amongst us, and the source of our power and glory among the nations of the earth, is an 'insignificant' thing; and that, because the profit of the merchant does not amount to more than four or five millions." It should be added that the Marquis gave excellent advice to the farmers, and concluded in the language of Lord Stanley,—"If good farming will not answer, depend upon it bad farming will not either."

The meeting of the Canford Estate Agricultural Show was marked by the striking incident of a speech by the lady of the principal guest—in this instance, the Baroness of that ilk, Sir John Guest. The Canford estate is Sir John's property, and the "yearly agricultural show" is described as, "more correctly, the yearly encouragement given to his tenantry" by the liberal landlord, who subscribes

nearly all the prizes offered for competition. The meeting was held on the 22nd; and Mr. Divett, M.P., did the chief honours of speech making; but after the prizes were awarded, Lady Guest rose from beside her husband, and said:—

I am taking an unusual course, but I wish very much to propose to you a toast which lies near to my heart—"The prosperity of the labouring classes." From a child I have had much experience of them. I passed some time with and lived among the mining classes; and certainly a finer body of men does not exist anywhere than the mining classes. In my new home I am less acquainted, perhaps, with poorer people; but I hope to become more acquainted with them day by day. My feelings are strongly in their favour, and I am sure they will be borne out by experience. There is no finer set of people anywhere than the working classes of this country. Look at France; look at Germany. You go into a cottage in England, and you see every attempt made to be as moral and decent as possible. Excuse me for making these remarks. To raise the condition and to expand the mind of the peasantry should be our aim; for without those advances it is impossible that even the most experienced agriculturalist can go on. Forgive me for trespassing thus unduly upon your time and permit me to propose "The labouring classes."

At so unusual but so admirable an incident the audience were extremely delighted; and the kind-hearted lady resumed her seat amidst deafening cheers.

THE INDUSTRIAL EXHIBITION.

GRAND BANQUET AT YORK.

On Friday, in return for the extraordinary mark of hospitality shown by the Lord Mayor of London, in March last, to the municipal authorities of the principal towns in the United Kingdom, a splendid banquet was given, in the Guildhall, York, to Prince Albert, and the chief magistrate of the metropolis. Ninety-four mayors of boroughs, representing all the different portions of the kingdom, were present. The city was crowded with nobility and gentry. The hall, which is a fine old Gothic apartment of the 15th century, was decorated with great taste. At one end was placed the principal table in a semicircular form, five tables, stretching at right angles to the base of it. These all shone with epergnes, plateaux, centre pieces heaped up with pines, grapes, and the richest fruit, with silver plate, beneath innumerable lights. Among the embellishments were various productions in patent glass silvering, prepared expressly for the occasion, as being peculiarly appropriate to a festival to celebrate the approaching congress of the artistic industry of nations. These specimens consisted of gilt, silvered, and bronzed figures, bearing large globes of silvered glass, on whose surfaces the whole scene was vividly reflected in miniature. Two highly-chased salvers, on pedestals, at the head of the centre table, in ruby glass, the inner surfaces being variegated by the application of the silvering process, were very beautiful. There were also three superb drinking cups, one for his Royal Highness Prince Albert, and one each for the Lord Mayors of London and York, the first in ruby glass, portions of the stem and base internally checkered with silver, and on the sides bearing beautiful white sunken medallions of her Majesty and the Prince Consort, and the royal arms of England. The other two cups were of the same size and shape, but instead of being ruby and silver, the colours were emerald and silver; and on the sides were the private arms of each of the Lord Mayors, together with the usual heraldic emblazons of the cities of London and York respectively. The roof, sides, and pillars, glittered with civic banners, for the most part finished with great beauty and formed of the richest materials, soft silks and glistening satins, whereon were displayed arms, devices, and heraldic bearings, each one of which had its peculiar history and significance; the banner of York was worked by the Lady Mayoreess, and was conspicuous to the right of the chair. Behind the chair was placed an emblematical device representing Britannia in her conventional attire receiving the industrial products of Europe, Asia, Africa, and America, at the base of a palm tree, on the branches of which rested the arms of the city of London, while the shields of York and of the most important cities and towns of the kingdom surrounded medallion portraits of the Queen and Prince Albert, placed in the centre of the decoration.

Immediately in front of the royal table, there was erected a stand of considerable dimensions, and covered with crimson cloth, upon which was built a magnificent design, composed of the various swords and maces brought to the banquet by the several mayors. They were valued at £12,000.

Shortly after six o'clock the company began to arrive, but it was nearly seven before they entered the banqueting-hall. His Royal Highness Prince Albert was loudly cheered, and her Majesty's Ministers, and the Lord Mayor of London, received an enthusiastic greeting.

Among the guests at the royal table, were Prince Albert, the Lord Mayor of London, the Archbishop of York, the Marquis of Clanricarde, Earl Fitzwilliam, the Marquis of Abercorn, Lord John Russell, the Earl of Carlisle, Earl Minto, Earl Granville, Lord Beaumont, Lord Feversham, Lord Overstone, Sir G. Grey, the Right Hon. Sir C. Wood, the Right Hon. W. E. Gladstone.

After the usual toast of the "The Queen," the Lord Mayor gave "His Royal Highness Prince Albert." In the presence of that august personage who had honoured them with his attendance this day, at great personal inconvenience, his lordship could not express all that his feelings would prompt. It might well be said, on his Royal Highness's

crossing the sea from Osborne, to attend this banquet, as it was said of a Roman Emperor of old, "You carry the hopes of Britain in your bosom." His Royal Highness, in this his adopted country, had entitled himself to the gratitude and affections of the people. His lordship concluded by giving, "Prince Albert, and thanks for his attendance"—three times three [loud cheers].

Prince ALBERT addressed the company in a speech marked by his usual characteristics as a speaker, but especially by a passage apparently extemporized, and delivered with evident emotion:—

There is but one alloy to my feelings of satisfaction and pleasure in seeing you here assembled again; and that is the painful remembrance that one is missing from amongst us who felt so warm an interest in our scheme, and took so active a part in promoting its success; the last act of whose public life was attending at the Royal Commission; the admiration for whose talents and character, and the gratitude for whose devotion to the Queen and private friendship towards myself, I feel a consolation in having this public opportunity to express [sensation and low murmurs of approbation]. Only at our last meeting, we were still admiring his eloquence, and the earnestness with which he appealed to you to uphold, by your exertions and personal sacrifices, what was to him the highest object—the honour of his country [hear, hear]. He met you the following day, together with other commissioners, to confer with you upon the details of our undertaking; and you must have been struck, as everybody has been who has had the benefit of his advice upon practical points, with the attention, care, and sagacity with which he treated the minutest details—[cheers]—proving that, to a great mind nothing is little—[cheers]—from the knowledge that, in the moral and intellectual, as in the physical world, the smallest point is only a link in that great chain, and holds its appointed place in that great whole which is governed by the Divine wisdom [loud cheers and applause]. The constitution of Sir Robert Peel's mind was peculiarly that of a statesman, and of an English statesman [cheers]. He was liberal from feeling, but conservative upon principle [loud cheers]. Whilst his impulse drove him to foster progress, his sagacious mind and great experience showed him how vastly the whole machinery of a State and of society is deranged, and how important, but how difficult, also, it is to direct its farther development in accordance with its fundamental principles, like organic growth in nature [loud cheers]. It was also peculiar to him that, in great things, as in small, all the difficulties and objections occurred to him first. He would anxiously consider them, pause, and warn against rash resolutions; but having convinced himself, after long and careful investigation, that a step was not only right to be taken, but of the practical mode also of safely taking it, it became to him a necessity and a duty to take it [cheers]. All his caution and apparent timidity changed into courage and power of action, and, at the same time, readiness to make any personal sacrifice which its execution might demand [vehement applause].

LORD JOHN RUSSELL returned thanks for the ministers; but said nothing to demand quotation. Earl Fitzwilliam proposed, "The Royal Commissioners and the Exhibition," which was responded to by Earl Granville. "The House of Lords" was proposed by the Lord Mayor of York, and briefly acknowledged by the Marquis of Clanricarde. "The House of Commons" followed, and was acknowledged by Mr. E. B. Denison. The Earl of Carlisle, in proposing "The Health of the Lord Mayor of York, the Lord Provost of Edinburgh, and the Mayors present," alluded to the historical association of the ancient city with his usual point and graceful diction.

It is something to be permitted to borrow a brief recollection from the place in which we may be, and so mix the business of the present associations with the past. You, my Lord Mayor, have reminded me that York in former times received presidents and princes. We might go still further back, for this ancient city witnessed the death of one, and probably the birth of another, Roman Emperor—it gave a grave to Severus, possibly a cradle to Constantine [hear, hear]. We this night see it receiving in the same ancient halls a princely person, at once the subject and the lord—the duteous subject and the gentle lord—of her who rules an empire wider than ever submitted to Roman power or was known to Roman science [loud cheers]. But the days when York would have received the wearers of the Roman purple were days of declining empire, of decaying knowledge, of departing art [loud cheers]. I do not wish to use the language of undue compliment or unreasonable expectation, but may not he who has taken the foremost share in originating this great enterprise—may not all of you who have contributed to its effectual promotion, indulge the hope that you are giving a new impulse to civilization—[hear, hear, and cheers]—that you are bestowing an additional reward upon industry—[hear, hear]—that you are supplying a fresh guarantee to the harmony of nations? [cheers.] Yes, my Lords, the nations are stirring at our call, but it is not to the trumpet sound of battle, or to the shout of homicidal triumphs, but we are summoning them to the peaceful field of a nobler competition—[hear, hear]—not built upon the superiority and predominance of one country, and the depression and prostration of another, but that all may strive which can do most to embellish, to improve, and to elevate their common humanity.

The toasts of "The Lord Lieutenant of the Three Ridings," "The Working Classes," "The Country Magistracy," "The Magistrates of the Borough," and "The Lady Mayoreess," followed, and it was midnight when the Prince left the table. There was a grand concert and a ball in the Great Assembly-room, and the city was brilliantly illuminated.

THE OPPRESSIVE PATENT LAWS AND THE EXHIBITION.—A public meeting of the members of the Inventors' Patent Law Reform League, formed for the purpose of diminishing the expense and increasing the security of British patents, and thus enabling the inventors with greater safety to expose their productions at the great Exhibition of 1851, was held at Anderton's Hotel, Fleet-street, yesterday evening week, in order to explain the objects of the association, and adopt an address to the Queen for the purpose of obtaining protection for inventions. A report from the Committee of the Patent Law Reform League was read, which stated, that the present Patent laws exact the large sum of £400 before it will acknowledge an inventor's property for the United Kingdom in his own invention, whereby all inventors who are not rich men are debarred of their rights. Notwithstanding the recent Provisional Registration Designs Act, the poor inventor has no efficient protection. In nearly all cases the most important inventions have been produced by poor men, who, from want of capital to obtain a patent for their inventions, have been robbed of a fair return for their labours, it being only the large capitalist who can obtain patents; and where they take up the inventions of poor men they also take the largest share of the profits.

Several speeches were made, setting forth the hardships under which poor inventors labour, and the facilities for piracy under the present laws; and also, that the law passed in the last session only protects designs, and not inventions. A series of resolutions were carried to the effect that the great event of the exhibition of the industry and inventive talent of all nations has prominently exposed the defects of the patent laws and the non-fulfilment, on the part of the commissioners, of the promised protection of original inventions, and renders it expedient for those who are thereby prevented from exhibiting to enforce, by all legal and available means, the institution of reasonable patent laws, which would secure a permanent industrial benefit so society at large. That the meeting viewed with great anxiety the probable inefficiency of the approaching exhibition, in consequence of the enormous amounts charged for patents in the United Kingdom, by which great numbers of real inventors will be debarred from exhibiting their productions, and therefore the exhibition will not be a fair representation of the inventive genius and manufacturing skill of this and other nations. It was suggested that it would be highly beneficial to the British and foreign inventors, and society at large, if international arrangements could be entered into, to assure protection to inventors in all countries for inventions approved by the authorities of the great exhibition. It was also resolved that the previous proceedings of the Inventors' Patent Law Reform League should be approved, and a petition, founded on the resolutions, presented to her Majesty through the Secretary of State for the Home Department.

COOL SHADES FOR THE EXHIBITION.—Mr. R. H. Horne, author of "Orion," and to whose aptness in poetic conceits the "Poor Artist" testifies, has addressed the following suggestion to a morning paper:—"The time for transplanting vines is near at hand. Why should not a number of the finest sorts of vines be planted in positions where the foliage will be most needed, thus obtaining a cool and lovely shade, arrangements being also made for training their festoons in the most graceful and picturesque forms? I say nothing at present of grapes. Of course there would be none for the first year; but a most beautiful shady screen might be obtained, not only from the vine leaves, but from other plants. Clematis and honeysuckles, for odour, with various parasitical plants, orchids, &c., might be added, to combine their varieties to the same effect. Their stems would not be at all in the way, because they must be fenced off. As it now seems more than probable that this splendid structure will remain standing some years, the sooner the requisite arrangements for lofty avenues and arches of fruits and flowers are made, the better. We may thus compete with the tropics in more ways than one. At any rate get the roots in the ground, so as not to lose the season; the designs for training can be made afterwards, in conjunction with aviaries and fountains."

THE NEWSPAPER STAMP DUTY.

Among the numerous tributes of sympathy (says the *Wakefield Examiner*) we continue to receive from contemporary and other quarters, we are glad to include the following communication from Mr. Archibald Prentice—a name honourably associated with the origin, progress, struggles, and final triumph of that memorable and righteous confederacy, the Anti-corn-law League:—

"To the Editor of the *Wakefield and West Riding Examiner*."

"Sir,—A meeting of the Birmingham Political Union had been held in 1830, a full report of which appeared in one of the newspapers of that town, and the type was a second time used in a reprint of the report, in the form of a pamphlet. I copied it into the *Manchester Times* from that pamphlet, and used the type again in producing it in the form of a pamphlet, which, to the number of 4,000, I gave away to my readers, as I had done in the previous year with Col. Thompson's admirable "Corn-Law Catechism." Soon afterwards I received an intimation from the solicitor for the Board of Stamps and Taxes that, by publishing such matter without a threepence halfpenny stamp, I had incurred a penalty of twenty pounds for each copy of the pamphlet so published, but that the information laid against me was for only six penalties of twenty pounds each. It was at the same time considerably intimated that if I petitioned the Board there might be some remission of the penalty. I was not disposed to petition, but I wrote to the Board stating that the matter had paid the threepence halfpenny duty in the Birmingham paper before it appeared as a pamphlet; that it had again paid duty in my paper before I produced it in that pamphlet state; that reports of speeches were constantly appearing without the exaction of the tax; and, finally, that I was astonished at the application, and would not pay any penalty. In about six weeks I received another letter from the solicitor saying that the Board, having considered my petition, had lessened the penalties incurred to ten pounds, on the payment of which further proceedings would be stayed. I instantly wrote to him that I had not petitioned but remonstrated—strongly remonstrated, and repeated the expression of my astonishment at the application, and my declaration that I would not pay. In about six weeks more I received a third letter from him, in which I was again told that my petition had been laid before the Board, and it had been agreed that on the payment of ten pounds no further proceedings would be taken. As the Board persisted in calling my remonstrances petitions, I thought that the best remonstrance I could make was to send no answer, and I heard no

more on the subject. You seem to have fared worse under Lord John Russell's administration than I did under the Duke of Wellington's."

"Sir, your obedient servant,

"ARCHIBALD PRENTICE.

"22, Broughton-street, Salford,
Manchester, 21st October, 1850."

J. G. WHITTIER, THE AMERICAN QUAKER POET.—"There," said our driver, "is the birth-place of John G. Whittier," whilst he pointed to a plain farm-house on the edge of the town of Haverhill, situated a short walk from the road side; or, as the poet himself describes the old homestead, "Our farm-house was situated in a lonely valley, half surrounded with woods, with no neighbours in sight." Soon after my arrival at the busy and beautiful village of Amesbury, where the great poet of humanity now lives, I ascertained his whereabouts, and gave him a letter of introduction, written by our mutual friend, W. A. W.—an untiring co-labourer in the work-field of reform. I found him at home, in his modest little Quaker cottage, where his friends and visitors are sure to meet with a kind reception. On the adjoining lot is another neat in the bushes, where a family of singers give vocal utterance to the melodies Whittier writes. Mr. Whittier responded to the rap at the door, and invited me to take the chair, in a plain, neat room, which commands a view of a large and beautiful garden, where he spends a share of his leisure time when his health will permit him to work there. He gave me an introduction to his excellent mother; and, after a little chat on the common topics of conversation, politely invited me to remain and take a cup of tea with him. I knew quite well that I was in the presence of one of the purest-minded and most gifted men in America—a man whose name and fame are world-wide, and "as familiar as household words"—a man whose mighty thoughts are winged with thoughts of fire. But he was so unassuming, so accessible, so frank, and so well "posted up" on all matters of news, that whatever subject is broached, one feels at home in the presence of a friend whilst conversing with him. This eminent poet of the slave is about forty years of age. His temperament is nervous-bilious. He is tall, slender, and straight as an Indian. He has a superb head: his brow looks like a white cloud under his raven hair. His eyes are large and black as aloes, and glowing with expression. He belongs to the Society of Friends, and, in matters of dress and address, he is a Quaker of "strictest sort." Should a stranger meet him in the street, with his collarless coat and broad-brimmed hat, he would not discover anything remarkable in his appearance. He certainly would not dream that he had seen the Elliott of America. But uncover his head, and see those star-lit eyes flashing under his magnificent forehead, and he would see at a glance that a great heart, a great soul, and a great intellect, must light up such a radiant frontispiece. His fellow-townsmen are proud of his fame, and well they may be, for Amesbury will be known all over the world, to the end of time, as the residence of John G. Whittier, "the poet of the poor."—*New Englander*.

HENRY VINCENT IN KENT.—On Tuesday the 15th, and Wednesday the 16th of October, St. Mary Cray was again favoured with two eloquent lectures from this able advocate of the rights of the people. Mr. Vincent lectured in the Sabbath-school and Educational Institute; the founder, William Joynton, Esq., presiding on both occasions. The subjects introduced on Tuesday night were, "The social, moral, and intellectual characteristics of the upper, middle, and working classes of Great Britain—the transition state of modern society and government—rapid growth of the popular power in England and Europe—the moral and intellectual elevation of the people the only true conservatism." On the following evening the lecturer dwelt on "The politics of Christianity—our present political and financial condition in England—our claims—a great reduction of taxation—a change in our entire system of finance, and a thorough reform of parliament—a voice of warning to the people." This is the third time Mr. Vincent has addressed large assemblies in St. Mary Cray, but never before were the truths enunciated received with greater applause, or with deeper determination to carry out into practice the powerful principles enforced. J. Owens, Esq., of Woolwich, moved, and the Rev. — Smith, of St. John's Wood, London, seconded a vote of thanks to the lecturer, which before the chairman put, he responded to some suggestions thrown out by Mr. Owens, and offered the use of the hall on Thursday, the 24th inst., to hold a public meeting for the formation of a branch of the West Kent Freehold Land Society. Thus the cause of real reform is progressing in St. Mary Cray.

POSTSCRIPT.

Wednesday, October 30, Two o'clock.

FOREIGN INTELLIGENCE.

FRANCE.—It was reported in Paris on Monday night that General Changarnier had tendered his resignation as Commander-in-Chief of the army of Paris, in consequence of the displacement of General Neumayer, who commands a division of infantry of the same army, and enjoys, in a supreme degree, the confidence of General Changarnier. The displacement of General Neumayer is attributed by the adversaries of the President to his energetic exertions in order to prevent any cries of "Vive l'Empereur!" from being uttered at the review of Satory.

General Changarnier having addressed sharp remonstrances to the Minister of War upon the impropriety of removing General Neumayer from his command, General Schramm replied that he was competent, as Minister of War, to take this step without being obliged to assign his motives to Gen. Changarnier, and that he was determined to maintain in their full integrity the prerogatives of his office. It is well known that General Changarnier has always disputed the power of the Minister of War to dismiss officers acting under his command without consulting him. It is said that General Changarnier then addressed a very decided letter to the President of the Republic, who took no notice of it. This fresh eruption of hostility between the President and General Changarnier has produced in all circles the greatest agitation, and there is no end to the rumours afloat. The representatives of the Assembly met in great numbers on Monday at the legislative palace, and insisted upon calling an extraordinary sitting of the Committee of Permanence for the same evening.—The next most important political fact of the day is the decided adhesion of the venerable M. Dupont de l'Eure to the policy of abstinence from voting adopted by the Democratic party. M. Dupont de l'Eure was mentioned as the candidate of the republicans for the representation of the Nord.

ITALY.—The *Statuto* of Florence, of the 21st, mentions a note said to have been addressed by the Court of Sardinia to those of Naples, Rome, and Tuscany, and countenanced by England, calling upon those governments to bear their share of the seventy-five millions due to Austria for expenses of the late war, the campaign having been undertaken by Sardinia with their consent and assistance.

DENMARK AND THE DUCHIES.—Hamburg correspondence to the 26th inst. confirms the late statements of a cessation of hostilities, not by virtue of negotiations or treaties, but solely because the belligerent parties seem to think that any advances on either part would be without success. The Holsteins have already had convincing proofs of the strength of the Danish positions, and the Danish General is by no means inclined to resign the advantages of his position for the doubtful chances of a battle.

THE LATE BURGLARY AT MR. HOLFORD'S.—Yesterday morning, Police-constable Mason brought up at the Marylebone Office a man named John Mitchell, who had been taken into custody by officers of the M division (Southwark), on the charge of having been concerned in burglariously breaking into the mansion of Mr. James Holford. He is described on the charge-sheet as a labourer, living at 23, Little Surrey-street, Blackfriars. His left arm was in a sling; and as he seemed so weak and faint as to be scarcely able to stand, he was told by the magistrate that he might sit while the evidence was being gone into against him. There was a mark on his left cheek, and he had evidently sustained injury upon different parts of his body. He was taken by the police from bed, as a woman was poulticing his wounds. He had wounds on the back part of his head, his ears, and other parts of his person; and he said some shots were coming from under his tongue, and that he had shot in his fingers. He admitted that he was guilty of the burglary, but denied that he was the man who had ridden on the cab to the Strand, though the cabman swore to his identity. He was remanded to Monday next.

THE FRIMLEY MURDER.—Yesterday the adjourned inquiry before Mr. C. S. Woods, the coroner, at the White Hart Inn, Frimley, as to the death of the Rev. G. E. Hollest, was resumed and brought to a close. The Coroner, accompanied by the jury, proceeded to the residence of Mrs. Hollest, whom he examined on several points not embraced in her former deposition. These points related principally to the penny token discovered in the prisoner Jones's pocket, and to the identification of Levi Harwood by his voice. On the return of the jury, the Coroner proceeded to sum up the evidence, directing the jury to consider Smith's confession as evidence only against himself. The jury having deliberated for a few minutes, found a verdict of "Wilful murder against Hiram Smith, James Jones, and Levi Harwood." They further expressed an opinion that there was not sufficient evidence to return an adverse verdict against Samuel Harwood, and that there was no evidence to show which of the three men included in their verdict fired the fatal shot.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.—The Yorkshire tour, we understand, will commence at Sheffield, on Monday, Nov. 11th, and includes the following towns:—Hull, York, Leeds, Darwen, Blackburn, Huddersfield, Halifax, Bradford, and Wakefield. The Rev. John Gordon, of Coventry, and Mr. Edward Miall, are to be the deputation. Mr. Burnet and Mr. Kingsley visit Bury St. Edmunds, on Tuesday, the 12th, taking Norwich, Yarmouth, and Lowestoft, the following days.

CORN EXCHANGE, MARK-LANE, WEDNESDAY, OCT. 30th.

The grain trade is without material alteration. There is very little life in it, and sales are only in retail, but holders of good qualities remain, nevertheless, very firm. The importations, with the exception of flour seem to be falling off. Up to last night, they were:—

Wheat—English, 280; foreign, 5,660 quarters. Barley—English, 1,030; foreign, 4,140 quarters. Oats—English, 280; Irish, 2,470; foreign, 5,890 quarters. Flour—English, 1,400; foreign, 7,230 sacks or B. rrels.

In Liverpool there arrived, from the 22nd to the 24th inst., about 95,000 barrels and 5,000 sacks of flour, and 10,500 quarters of wheat.

From its extensive circulation—far exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects.

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Post-office Orders, &c., payable to Messrs. Miall and Cockshaw.

TO CORRESPONDENTS.

We beg to inform our Dunstable correspondent that whilst we should be glad to promote his views, it is contrary to our rule to copy correspondence from other journals.

"J. Ashworth." We regret that we are unable to inform him. The question is one for a lawyer.

"A Noncon." The Surrogate of the district, we imagine. Where would he prove a will? That will answer his question.

"M. D. Jones." We can excuse the soreness, but we cannot print it.

"R. Plant." As it stands, the paragraph is an advertisement on which we should be liable to duty.

"W. Higge." We are not cognisant of any.

"G. T." Every man would judge for himself whether time was or was not wasted. We think it was, but our thinking so, does not prove it.

"S. Brett." We know nothing whatever of the institution.

The Nonconformist.

LONDON: WEDNESDAY, OCT. 30, 1850.

SUMMARY.

THE week can hardly be described as quite barren of incident—but events have been few, and, unhappily, are not of a cheering aspect. Rumours of war, and reports of burglaries, divide public attention between them, save so much of it as the recent Apostolical Letter of Pope Pío Nono has absorbed. The Exhibition Banquet at York is almost the only prominent fact of the week to which we can refer with unalloyed pleasure.

The country was startled the other day by the announcement of the *Times*, in a characteristic leading article, dictated, perhaps, by some Austrian official, that a proposal had been submitted to the British Government, by Russia and France, to coerce Prussia into a more rigid observance of her engagements to the Court and Government of Denmark. Russia, according to the plan contemplated, was immediately to occupy the province of Silesia, and France the Rhenish provinces. Of course, it was at the same time announced that our own cabinet had refused their sanction to this scheme, but had recommended, in lieu of it, energetic remonstrance to Prussia, to be made severally and singly by each of the three powers. If this article was intended, as we suspect, to bully Prussia into a recognition of the Federal Diet at Frankfurt, and a consequent abandonment of constitutionalism in Germany, it has signally failed. The timid, pushed too far, become desperate. Prussia has long been playing a see-saw game of bold resolution, and of silly compromise. But, at length, her concessions appear to have reached their limits, and she daringly fronts her insidious rivals and foes. She has taken military possession, as by treaty she is entitled to do, of both the northern and southern roads into Hesse Cassel, thereby declaring to the world that she is prepared to resist foreign intrusion into the Electorate. On the other hand, the *Times* of yesterday asserts that the Bavarian troops on the frontier have received orders from Austria to march into Hesse, and that by this time they are probably "over the border." We shall see. If the *Times* has been correctly informed, and the said orders have not been countermanded by electric telegraph, a conflict is close at hand, or has already occurred, the portentous issues of which none can forecast. Already there is a panic on 'Change at Vienna. War is costly, and Austria has exhausted her pecuniary resources. True! she has an immense standing army—but with Prussia engaged hand to hand in mortal struggle with her, is she able to keep down Hungary, to hold her Italian provinces, to govern the discontented Croats, or to suppress the smouldering disaffection of her own people? But Russia will be at her back! Perhaps so—well, Russia is far from omnipotent. The very appearance of a Russian soldier in Germany—so thorough is the antipathy of Teutonian to Slavonian—will kindle a flame of patriotic ardour, for the independence of Fatherland, from one end of Germany to the other, and losses in the field may not, perhaps, as in Hungary, be concealed and balanced by treachery in the camp. At all events, the present aspect of

affairs is sufficiently alarming—and if blood be once drawn, we would not value a single throne on the continent at two years' purchase.

The Pope's "apostolical letter"—by the bye, what wondrously pretentious terms these usurping ecclesiastics, whether Catholic or Protestant, unblushingly assume, as if to remind the world of the contrast between what once *was*, and what now is—the "apostolical letter" has lighted up in this country quite a blaze of indignation. The "leading journal" is absolutely furious, and threatens to let loose on Rome Mazzini and Garibaldi. All the papers are struck of a heap, as it were, with surprise. Was ever anything so audacious—so besotted—so ungrateful? It is an insult flung in the face of our beloved Queen—a virtual denial of the validity of holy orders in the Established Church—an illegal usurpation of authority—a—in short—very impudent as well as mischievous affair. The clergy of Westminster ask advice of their diocesan under the novel circumstances in which they feel themselves placed—and the Bishop of London condoles with them, and exhorts them to temperance and charity. The daily papers quite bristle with "correspondence," and almost every writer makes a grimace at the poor old Pope. We cannot choose but smile. Why, the evil to be frightened at is *here*, nestled in the very bosom of the Establishment, and but for it, Rome would have been laughed at as insane. What, now, has the Pope done? He has imitated our own hierarchy, in basing ecclesiastical arrangements on a territorial division, thereby assuming that, in right, and in hope, if not in fact, all souls are his—that the present bishops are pretenders—that the clergy under them are not in holy orders—and that most of the people are unbelievers. But in doing this, he is only repeating the conduct of our own lord bishops. With just as much right as the Pontiff of Rome, and no more, this is precisely the way in which they have dealt with the country. They now see their arrogance in a mirror, and are astonished and indignant. Well, well! We do hope that earnest-minded Christians will not meddle in this rivalry of assumptions equally offensive in both parties, and equally unfounded in reason or Scripture. The Pope is merely giving our prelates and clergy a taste of the treatment they themselves have thought good enough for Dissenters—and we must say that the late behaviour of some ecclesiastics on the episcopal bench, and many off it, has been an encouragement to the Holy Father to revive his claims to England. As to religious truth, we do not see how this papal rescript touches, or can touch it. We have no fears on its account. We think it safer face-to-face with an open foe, than arm-in-arm with false and hypocritical friends.

This leads us to notice the movements of the Anti-state-church Association. If we have not any striking facts to narrate, we have at least some pertinent remarks to offer. The principle which that Association is diligently, and not unsuccessfully, toiling to instil into the public mind, is the true safeguard against the dangers with which Protestantism from within, and without, is assailed. The territorial and parochial systems, all but inseparable from a State establishment of religion, afford the best handle to Roman usurpation, and the strongest inducement to seize upon it. As it is essentially worldly, so it eminently invites and subverts worldly ambition. It proceeds upon an hypothesis which, so far as it is admitted, engenders supineness and unintelligent trust, and, so far as it is repudiated, commits flagrant injustice. The best method of protecting the people of this country from the effrontery of Rome, is to encourage in them free inquiry, and individual spiritual independence. This is quite incompatible with our territorial system, and a State bounty upon certain creeds and rituals. We must destroy the Establishment, *as a system*, before we can fairly liberate the mind of the community. It enlaves almost every influence which it touches—the legislature, the literature, the press, the social estimates and habits, nay, the thinking capacities of the age. The country which can quietly submit to the yoke of prelatical arrogance, cannot be far from the condition requisite for the easy triumph of Papal assumptions. Hence, the British Anti-state-church Association is, in our judgment, doing more to save our posterity from bondage, than any organization now at work. During the past week the Secretary, Mr. J. Carvell Williams, generally accompanied by an efficient Welsh colleague, has been holding very crowded and successful meetings in some of the principal towns of North Wales; and Mr. Kingsley, the society's lecturer, has been at work in Suffolk, amongst the farmers, just now a hopeful class. The campaign will soon be carried on with still greater vigour; and, possibly, the Pope's rescript will be found to lend some assistance to the cause.

Burglary is in its hey-day—but is far from lucky. It would seem as if all the housebreakers in England had held a conference for the promotion of their craft, and had spread themselves simultaneously over the provinces to test their skill and daring. What is the secret of this? and what

the remedy? We question if there is any secret in the matter—such affairs usually grow in clusters. One deed suggests another—and where there are many of a like kind, the very number tends to double itself. But the remedy? The Recorder of Birmingham recommends that, on the affidavit of two respectable persons that they believe a man to be a notorious thief, he shall be held to bail, or, if unable to provide it, be locked up. This is a remedy which might become ten times worse than the disease. Some have suggested that persons once convicted of felony shall be compelled to register their domiciles—but how is such a provision to be enforced? We wonder no one has hinted at branding on the forehead—for society in its frights is very apt to run back to barbarism. We think the ill-success of burglary will soon diminish the frequency of its appearance. We are not fond of specifics, and in this case we hardly need them. Bells, gongs, rattles, and any of the different contrivances for making a noise, may be resorted to by the timid and the lonely. Meanwhile, we have no doubt that increased vigilance, and the capture of a few gangs, will soon tell on this rather alarming disease of the times.

What shall we say of the banquet at York, to entertain Prince Albert, and to glorify the Great Exhibition of 1851? What can we say, but that it was sumptuous, and rivalled in expense the "hospitality" of the metropolis itself? In other respects, it was very like all other public dinners. The speeches were moderate, and politics were, of course, excluded—compliments were courteously interchanged, and some noble sentiments expressed. The occasion was unquestionably a felicitous one—and it would serve no good end to look at such a festive gathering, for such a purpose, with the eye of a critic. So we shall merely say, that all things passed off well—a happy augury, we hope, of the more important gathering which this banquet preluded.

The Fugitive Slave Bill is producing deep alarm in the United States of America. It will be found "too bad" to be enforced. Public opinion is outraged by every fresh instance of its operation. The Southerners have overstepped even the discretion of ruffianism; and, unless they take care, they will provoke an insurrection in their own states. We watch the working of this abominable measure with intense solicitude.

RUMBLINGS OF AN APPROACHING EARTHQUAKE.

PRUSSIA has given great offence to the self-styled "party of order" on the continent, and, according to the authority of the *Times*, not yet contradicted by the Foreign Office, the absolutist powers are meditating a resort to compulsory means to force Prussia, if possible, into compliance with their wishes. It has been gravely proposed to the British Cabinet that security shall be taken for the good behaviour of Prussia, and the full and faithful performance of her engagements in relation to the war between Denmark and the Duchies, by the occupation of Silesia by a Russian army, and of the Rhenish provinces by a French one. This modest proposal our Cabinet is understood to have declined sanctioning, substituting for it a suggestion that the Governments of Russia, France, and Great Britain, shall severally address to the Government of Prussia a note of energetic remonstrance, and calling upon it to fulfil the stipulations of its recent treaty of peace with Denmark.

The complaint against Prussia—which is taken as the pretext for this violent enforcement of absolutist designs—is, that her subjects are allowed to join the Schleswig-Holstein army, and to assist the Duchies in maintaining their ground against the Danes, thus prolonging a war which is a scandal to the age, and which is fraught with danger to the general peace of Europe. Much as we condemn this war, and earnestly as we desire to see it brought to a close, we cannot discern how the good faith of Prussia, in her engagements to Denmark, can be seriously impeached. If her citizens have voluntarily proceeded to the scene of conflict, it has not been with her sanction, and could not have been prevented by the power at her command. Our own "foreign legion" in Spain, similarly composed, was never quoted against us, or if so, was never admitted to constitute a violation of international faith. As a government, Prussia has fulfilled the stipulations which she signed, has discouraged her own subjects from joining the army of the Duchies, and has cashiered every military officer of hers who has seen fit to enter the service of the sturdy opponents of Denmark.

But it is quite certain that the real offence of Prussia is, that she stands in the way, for the present, of that absolutist reaction which would tie up all Germany under the revived Diet of Princes. The ambition of Frederic William can serve its purposes best by maintaining a show of constitutionalism in Germany, and placing himself at the head of it. Whilst the Government at Berlin refuses to go back to the state of things arranged by the treaty of Vienna, and overturned by the revolution of 1848, Russia, Austria, and France, regard it as a dangerous rival, the sole obstacle to

their reactionary plans, the last hope of constitutional government in Germany. To humble Prussia, and, if possible, to degrade her in the eyes of Europe, is consequently the object of their united policy. They might then more easily dispose of refractory peoples, such as those of Hesse Cassel, Hesse Darmstadt, and Mecklenburg. Germany might be sealed against liberal ideas, and the entire continent of Europe might once again be crushed under the iron heel of princely dynasties.

Is it not strange that Lord Palmerston should be asked, not merely to give his sanction to this infamous proposal, but that, in some sort, he should be a party to it? Is not this the Foreign Secretary, against whose continuance in power the reactionists were said to have conspired not six months ago? Is not this the man for whose constitutional leanings and liberal policy, a majority of the House of Commons, stimulated thereto by Whig and Radical journals, gave a triumphant voucher? How, with the remembrance of this fact still fresh in their minds, could Russia and France hope to gain his consent to their proposal? We reply, simply because they know his lordship much better than the majority of the English people. The life of Lord Palmerston, and the tenor of his foreign policy, but ill bear out the loud professions made by his partisans, of fervent attachment to constitutional principles. The truth is, Lord Palmerston is, by the activity of his mind, the restlessness of his disposition, and the bias of his official education, a meddler. As to the side on which he offers his services, it is a matter of perfect indifference to him, so long as his intervention promises to be successful. When constitutionalism is paramount, he helps constitutionalism. When reaction recovers ascendancy, he lends his assistance to reaction. He has served in several Cabinets, careless as to the character of politics they might pursue. And, since his public vindication, last summer, he has done nothing which his Liberal friends can view with other feelings than regret and shame. His principle seems to be, if principle he has, to side with the strong, and to frown upon the helpless. It was so in Italy, in Sicily, and in the Duchies, and it will be so, substantially, in regard to Prussia. Such is our unbiased judgment of the man. We deeply regret being driven to this conclusion—for a crisis is at hand in the affairs of the continent, when the cause of right against might will need all the moral support which Great Britain can give it.

The prospect darkens. For us who cherish peace principles, and sigh for the tranquil development of popular progress, appearances are gloomy and disheartening. Our wishes rather than our hopes still cling to the remaining possibility of a bloodless solution of existing difficulties. But it must be confessed that conflict seems inevitable. Prussia is now fairly at bay. Further concessions to Austria would be more damaging to her Court and Government than the most unqualified resistance. But to maintain her ground against Austria, backed by Russia, she will be compelled to throw herself on the sympathies of the people. Should she venture upon this last step of self-defence, Germany will probably rise as one man—but not to serve the purposes of any reigning family. United, she can, and she probably will, discomfit any league of foreign or domestic despots. But having asserted her own independence she will not stop there. A deep and settled distrust, amounting to hatred, of the numerous petty dynasties which vex and divide the people of Germany, pervades almost all classes. There will be another grand overturn of thrones on the Continent—possibly, a final one. Again the revolutionary flame will spread from country to country. Confusion will again get into the ascendant. Revenge, we fear, will take satisfaction for former disappointments, and Europe will be the scene of an uprising more general and more fearful than any it has yet witnessed. We would fain shut our eyes to the probabilities of the advancing future. But it would be useless. Absolutism is mad. Untaught by experience it rushes blindly upon all that opposes its frantic career. But it is impossible that it should succeed in its plans—for the enlightened intellect of the age cannot, and will not, be bound in chains at the bidding of any combination of princes and rulers. The terrific struggle, we fear, is imminent. And when it shall come, as come it must, we are anxious that the peaceful and liberal sentiments of Great Britain shall not be misrepresented by our Foreign Office. Lord Palmerston has been too much mixed up with modern diplomatic intrigues to allow of his speaking out the manly sense of the people of England.

TAKEN AT OUR OWN WORD.

THE "apostolical letter" of his Holiness the Pope, describing his intentions and hopes in regard to this country, and mapping out the kingdom into twelve dioceses, each of which he has erected into a bishopric, the occupant of which is to take his title from some important town in his see, has awakened, as might have been expected, a very

general sensation of indignant resentment. The daily journals, without exception, taking their cue from the supposed state of the public mind, are loud in their expression of disapprobation. The letter, it is said, cannot be carried out without a violation of the laws of the land. The Queen is the sole fountain of honour, civil and ecclesiastical, nor is it possible to admit a foreign appointment to spiritual authority, especially in the Roman Catholic Church, without admitting also, at least by implication, a considerable range of power in temporal affairs. We have thus, it is contended, not merely an "imperium in imperio," but one which, owing its creation to a foreign prince, will feel the allegiance, due to its creator, and thus introduce into the bosom of these realms the germinant elements of discord and treason. The affront is not to be endured. Pretensions like these must be put down with a high hand. The Government and Legislature must be prepared to interpose, to save the people from being quietly handed back again to the Pope of Rome.

With very little of this outcry can we concur, or sympathize. It is not true, as a matter of fact, that the Queen is the fountain of all honour; for there are many academical, and some ecclesiastical, distinctions, which can in no wise be said to flow down to their possessors from the throne. Nor is it singular, that in the Church of Rome, spiritual authority should carry with it, in some cases, power to dispose of temporal affairs; for, the like may be justly affirmed of the Methodist Conference, and, we suppose, of every Presbytery. We are not aware that the Pope has claimed, or that he is about to exercise, any new power. Long before his rescript made its appearance, the country was divided for Roman Catholic purposes, and each division of it was superintended by a "Vicar Apostolic"—that is, by a man receiving both office and title from the Roman Pontiff. The main affront, we suspect, has been perpetrated by substituting for that office and name those of *bishop*; thereby offering rivalry to the episcopal bench. No wonder that his lordship of London is both scared and angry. The honour of Anglican prelacy is touched to the quick. "Comparisons are odious," and many a man may be henceforth tempted to draw a comparison between the labours and pay of the Archbishop of Westminster, and the labours and pay of the Bishop of London.

We look upon the papal rescript with seriousness, not for what it is, but for what it indicates. In the middle of the nineteenth century, and by a Pope who has just returned from exile, into which he was driven by his own subjects, acts are determined upon in reference to England and Wales, and hopes confidently entertained, which, two hundred years ago, would have savoured of madness. Whence comes this difference? Is not the Anglican Establishment the grand bulwark of Protestantism? Has she not had abundant means in hand for upholding her own faith, and instructing the people in the religious tenets she professes? If she had fulfilled her duty with diligence and honesty, would Rome dare now, and in the season of her weakness, what two centuries back, and in days of comparative strength, she durst not attempt? Boldness without argues, in this case, treason within. That treason has been notorious for many a year. State-paid ecclesiastics have cherished principles of sacerdotal assumption, which, consistently followed, could terminate nowhere but in submission to Rome. All this has been seen, talked of, remarked upon, and discussed, year after year—but the people still clung to the Church of England as the only break-water against Popery. And now they open their eyes with astonishment, and, instead of wondering at their own infatuation, wonder only at the audacity of Pope Pius the Ninth.

The truth is, that the Anglican Establishment has always manifested, more or less, a disposition to take the path which leads to Rome—and that disposition has been indulged most freely, when the hold of the clergy upon their temporal position and possessions has been most threatened. The Reform Bill awakened fears that the State Church would not escape searching examination, and, possibly, legal destruction. The clergy trembled for the future. Then arose the school of Pusey, apt imitators of Archbishop Laud, to shift priestly authority from the basis of law to that of "apostolical succession," and to teach the right of the priest to all his emoluments, in virtue, not of State arrangements, but of Divine privilege and powers. Once again sacerdotal authority was exalted above both reason and scripture. Inquiry was denounced. Implicit faith was inculcated. The Church, meaning thereby the clergy, was held to be the sole rightful interpreter of God's revealed will. The right of private judgment was repudiated. The Reformation based upon it was disparaged. A ceremonial and ritual religion was resorted to, and baptismal regeneration revived. The "power of the keys" was talked of, and all the fond and foolish pretensions by which Rome trampled upon man's intellect and man's freedom were confidently put forth. Can we wonder at the result? The Establishment begot this monster,

nourished it, and made it formidable. Had there been no State Church, there would have been no such reaction as we have briefly sketched. It is clerical in its source, and it sprung up in consequence of the dangers with which clerical domination was threatened. Pius the Ninth has done nothing but draw aside the veil, and but claims for his own what has been stamped with all the insignia of Popery. The *denouement* is perfectly natural. The National Church has blossomed, and behold the result—a Cardinal Archbishop and eleven suffragans.

NUMEROUS BURGLARIES IN THE PROVINCES.—The provincial papers from all parts of the country contain accounts of burglaries; almost suggesting the existence of a "vast conspiracy." In Jesmond, Durham, two men were found in a house at about nine o'clock in the evening. The family were known to be absent, and a light in one of the rooms awakened suspicion.—At Wavetree, near Liverpool, several burglaries have occurred, and two men having in their possession a quantity of the stolen property, are in custody.—The rectory at Purtenhall, Bedfordshire, has been entered, and some valuable articles stolen. No one was heard during the night; the entrance was made by breaking a pane of glass in the larder window.—A bold attempt was made to enter the house of a watchmaker at Egremont, Carlisle. A ladder was placed up to the second floor window, while the street door was made fast outside, by placing a strong walking-stick across, and tying the door-sneek and stick together with a cord. They succeeded in opening the casement, and putting their hands inside, no doubt in hopes of a good booty, as there were a number of watches lying on the bench inside the window; but they fortunately overturned a glass bottle, the noise of which awakened Mr. Sealy, who sleeps in the place. He called out, "What is that?" and the villains hastily decamped, leaving the ladder standing.—The house of another jeweller living at Workington, Carlisle, has been subjected to an experiment. The fellow effected an opening through one of the shutters by means of an auger, which had been worked in various places until the entire width was removed, the sheet iron with which the shutter was strengthened wrenched, and two squares of glass broken, whereby a sufficient gap was cleared for him to enter and make a selection from the stock. This must have occupied considerable time, and occasioned no little noise. Nothing, however, was missing, from which it is conjectured that the robber was alarmed.—Two women have been apprehended on suspicion of having been concerned in a robbery at the Rev. Mr. Vidler's, at Arlington. The women had been disposing of some articles of silver, amongst which was a broken silver spoon, believed to belong to the rev. gentleman.—On Sunday week, the residence of the Rev. R. A. Mould, incumbent of Trinity Church, Warrington, was entered by a gang of robbers during the hours of divine service, and £18 in money, together with several articles of plate and jewellery, were stolen. A servant next door "saw a well-dressed man break a pane of glass in the back kitchen window of the house and get through;" the silly girl, nevertheless, gave no alarm.—Early on the morning of the same day, a man entered the house of Miss Dumbleton, Northampton, and putting on a coat and hat which he found in the hall, entered a bed-room where a young gentleman named Davis was sleeping. A struggle followed, the burglar attempting to use a large currier's knife. The noise alarmed the ladies, who opened the windows and called for the police. In a short time several came to the spot, but could not be let into the house, as the fellow had put all the keys in his pocket. Eventually they entered by the window forced by the burglar; Mr. Davis, all the time, kept him pinned to the ground!

CRIME AND ITS CAUSES.—At the Michaelmas Quarter Sessions of the Cheshire Magistrates, the Rev. H. S. Joseph, chaplain of Chester Castle, quoted the following statistics with a view to show that the increase of crime, in his county, is not so much due to want of employment and low wages as to other causes—such as the lowness of the educational standard, the abundance of beer-shops, and the vile character of lodging-houses.

Amount of weekly earnings, from September 1849, to September 1850.

From 5s. to 10s. a week	37
— 11s. to 15s. —	88
— 15s. to 20s. —	23
— 20s. to 40s. —	3
Unemployed	41
Married women	15
Boys and Girls doing nothing	9
Apprentices	9
Servants	17

In most of the summary convictions, I have not been able to ascertain what their earnings have been. From this table we see that the great majority of the prisoners could and did earn from 11s. to 15s. a week.

Mr. Joseph recommended that lodging-houses should be subject to a licensing power in the Magistrates, just as beer-shops are; and he formally suggested the establishment of an industrial school for juvenile vagrants, as promising means of diminishing crime. To the gravest objection against this suggestion, its expense, he made this anticipatory reply:—

I think, if we clearly look into this objection, we shall find that every child committed, either to this prison or to the house of correction, costs our county about £12 per annum, without a chance of the outlay being remunerative; but if sent to the Industrial School, he could be maintained at an expense of about £4; and there would be every prospect of the child becoming a useful member of society.

THE HALF CENTURY: ITS HISTORY, POLITICAL AND SOCIAL.

"History may be defined as the biography of nations."—Dr. Arnold.

[Continued from last week.]

We left Sir Francis Burdett in the Tower, appealing to the courts of law for deliverance from the higher court of Parliament. The action established the supreme authority of the Commons; and Sir Francis had to remain in his fortress prison till the prorogation of Parliament—when a great procession was formed to fetch him out; which honour he wisely avoided by boating it up the river.

A motion for Parliamentary reform, introduced by Mr. Brand, a Whig member—of so moderate a character as to gain a hundred and fifteen votes—and another, by Mr. Grattan, for Catholic emancipation, which had now become an annual subject of debate, are all that demand notice in this session; which closed on the 21st of June. The Houses were prorogued to the 1st of November, on which day they met, and though not summoned for the despatch of business in the usual form, sat down with more than usual seriousness. For on the 25th of the preceding month, it had been announced that one of the three estates of the realm had suspended its functions: the poor old king—now groping in the gloom of almost total blindness—was again smitten with that worse malady which obscures the light of the soul, and deprives the senses at once of their highest uses and their master faculty. In the summer of 1809, the fiftieth anniversary of his accession to the throne had been celebrated throughout the kingdom with a unanimity and heartiness which showed that the homely virtues of the man were kindly suffered to shade the grievous and notorious faults of the monarch, but which contrasted painfully with the sadness and apprehension that were regnant in the palace. Besides the perennial grief of estranged and licentious sons, there was the approaching shadow of a calamity very differently complexioned—the king's youngest and best-beloved child, the Princess Amelia, was evidently dying. An affecting incident of her last days completed the derangement of the father's faculties. It could no longer be concealed that he was quite incompetent to even the perfunctory offices required of him. Parliament first betook itself to ascertaining the exact condition of the monarch, and the absolute necessity of superseding his functions and guarding his person. The Court physician predicted his Majesty's speedy recovery, and the Houses adjourned for a fortnight, *nem. con.* When they re-assembled, the physicians were still of the same opinion, and Ministers proposed another adjournment for the same period; to which the Lords assented, with some remarks from the Opposition, and the Commons, without a division. A third time, these predictions were confidently uttered, in a report by the Privy Council, and a third adjournment proposed. Lords Spencer, Holland, and Grenville, demanded a select committee to examine the physicians; but the amendment was negatived, the royal Dukes, York and Cambridge, voting with the Ministers, Clarence and Sussex with the Opposition. In the Commons, a similar amendment on the proposition for delay was rejected; and the Houses adjourned to the 15th of December. By that time, Ministers found themselves obliged to give way, and the committees were appointed. Their reports, presented in two or three days, confirmed that of the Privy Council, as to the opinion of medical authorities; but the Premier announced, at the same time, that he should move in a committee of the whole House a series of resolutions on the appointment of a regent. On the 20th, the resolutions were submitted, and the subject was fully gone into. The same relations were sustained by Ministers and Opposition as in 1788—when a regency was appointed, and the King suddenly recovered—but with less decision; as was natural from the degeneracy of the actors on either side. Perceval, like Pitt, maintained the prerogative of Parliament alone to provide for such an emergency—the Whigs and Radicals still asserted, though less stoutly, the doctrine of right in the Prince of Wales, which they had taken up from Fox's unhappy argumentative lapse. The latter party proposed to proceed by an address to the Prince, inviting him to assume the post to which his birth entitled him; the former insisted on the usual procedure by bill, and based it on several resolutions, the chief of which restrained the Regent from bestowing peerages, except in a few specified cases—which was carried only by very narrow majorities; and then with the provision that these restrictions should cease in one year. The Prince accepted the regency on these terms, though not without a complaint of the restrictions imposed on him; and on February the 12th [1811] was formally installed at Carlton-house, taking, among other oaths, that against Popery, and delivering a certificate of his having received the sacrament of the Lord's Supper. Shortly after this ceremony, a grand celebration of this virtual accession to the throne was given, very gay and gorgeous—in a word, characteristic. A "clean sweep" had been apprehended by the Tories, and as eagerly anticipated by the Whigs—whence the delays interposed by the one party, and the zeal displayed by the other. The heir apparent had taken up with the latter, from the accident of their leaders being men of wit and pleasure. This their antagonists resented by putting upon him all the indignities law permitted, aided by the alienation from his father which his scandalous practices produced. The Whigs, in return, made his cause their own, by a disgraceful compact; and united on his behalf as though his name were synonymous with peace, reform, and toleration; though it does not seem that he took the pains to deceive them into believing that he shared their opinions. But the men who had sullied their high renown by sanctioning the vices of his youth had died off—Sheridan almost alone remained at his board and "kept the table in a roar." At the crisis just described, the Prince entrusted Lords Grey and Grenville with the composition of a paper, representing his views on the terms proposed to him. He showed it to Sheridan, who made such alterations as rendered it more satisfactory to the Prince. Grenville and Grey complained; the Prince felt his new dignity affronted; Court intrigue was employed by the Tories, reluctant to retire; the dreadful blow it would be to the old King should he awake and find a Whig ministry, served the tender son with an excuse for throwing over his old friends—and the Perceval clique, to their infinite relief, were assured they would not be dismissed. It was not long before the Whigs found in the injuries of the Regent's wife an appeal to their sympathies strong as that of her husband's disfavour by his father. Such are the incidence of hereditary monarchy and political parties!

The remainder of that session was spent in currency and Catholic debates. The Whigs, prompted by the financial genius of Francis Horner, the powerful oratory of Henry Brougham, and the practical philosophy of Lord King, perseveringly opposed the continued use of a paper currency, demanding a return to what they deemed the sounder system of metallic payments and intrinsic values. It was to them rather a recommendation than otherwise of this course, that its adoption would compel the abandonment of the war, which drained away vast sums of coined money, not only

for the payment of armies, but also for the conduct of a contraband commerce. The debates on the Catholic question were rendered the more animating by the signs of change which were manifested. Canning was assuming his natural position in this great struggle. Released from the fetters of office, his eloquent tongue used its license to advocate, with an originality of argument and brilliancy of diction that riveted all ears, the abolition of religious disabilities; while he still forbore to press large concessions, under existing circumstances—and O'Connell's stentorian voice was beginning to be uplifted in the land through which it has only lately ceased to echo. The Ministry stood firm. They not only put back with the high hand of large majorities the motions brought forward by Lord Donoughmore in the Upper and Mr. Grattan in the Lower House; but the Irish Secretary, Mr. Wellesley Pole, proclaimed the convention which the Catholic Committee had summoned in Dublin an illegal assembly, and, persevering, five persons were apprehended—but the first trial, that of Dr. Sheridan, issuing against the Government, no further proceedings were taken till the first term of the next year [1812], when a Mr. Kirwan was found guilty of attending an illegal meeting, but discharged with a nominal fine. The debates were more spirited and protracted than ever, covering the first three months of the session; and decided by an adverse majority of only seventy-five. But both Ministerial and Opposition action was brought to a stand by a most melancholy event—the assassination of the Premier, Mr. Perceval, as he entered the House of Commons on the afternoon of Monday, May the 11th. The assassin, Bellingham, made no effort to escape, poor maniac as he must have been—but, with a savage despatch which sympathy for the unfortunate victim can by no means excuse, was tried and hanged within a week—despite the assurances of his counsel, that were time permitted to communicate with his friends at Liverpool, his lunacy would be indubitably established. A grant of fifty thousand pounds was made to Perceval's children, and an annuity of two thousand settled on his widow, with kindly unanimity; the Radicals, who could not approve such lavish generosity, quitting the House rather than oppose it. But the Tories are very grateful to their servants—at the nation's expense; and further monies were shortly afterwards voted for the ex-Premier's son and his own commemoration. Changes rather important than extensive ensued. Castlereagh had previously returned to the Foreign Office, which the Marquis of Wellesley had quitted, impatient of serving with, much more under, Perceval. The Prince Regent had also made an effort, at the same time, to widen the Cabinet sufficiently for the admission of Grey and Grenville; which he intimated to them through his brother, the Duke of York, and received a flat refusal. They would not—however willing to take office—repeat the blunder which they had made, when aided by abler men, in compromising the only professions which could enlist for them popular support—especially as a new Court influence was at work, as dead against them as the first; an influence which statesmen can ambiguously declaim against, as almost too disgusting to be named, but which they seldom refuse to profit by. They were not asked again just yet. Lord Liverpool applied to Wellesley and Canning, but both declined. The Whigs took advantage of the crisis to carry, by a few votes, an address to the Regent for an efficient administration. May passed, and the Ministry resigned. Wellesley was authorized to form a Cabinet, and to include the Whigs if he pleased, but failed—on the household arrangements it was understood. The old Whig nobleman, Earl Moira, succeeded no better in an attempt at amalgamation. At length, it was settled that a new head should be put to the old body—Liverpool take Perceval's premiership; Sidmouth come back to the Home, and Castlereagh keep the Foreign Secretaryship; Eldon, of course, to be reassured in possession of the woolsack; Vansittart appointed Chancellor of the Exchequer: among the inferior changes was that of Wellesley Pole for Mr. Robert Peel—"a promising young member," as old officials patronizingly pronounced.

Before returning to those scenes of sanguinary warfare and camp movement of which we have got in advance, one incident of the period must be recalled. It was in the session of 1811, that Lord Sidmouth, not then encumbered with the responsibility of office, made that outrageous assault upon the essential privileges of Nonconformists, which happily revealed to them their own strength. They had more than kept pace with the progress of the nation in material prosperity. Hall and Foster had shed upon their ministry a glory of intellect and eloquence which prelates could not but admire and envy, and which a large class of themselves could not appreciate—Andrew Fuller, and other popular polemicists, had aroused the intelligence of their middle classes—and hosts of men, able, and equal to their day and generation, were at work, unseen, upon the national mind. The labours of Wesley and Whitfield had created a mass of decided religiousness, alienated from the Establishment in fact, if not in conviction and feeling—and the influence of the Evangelical clergy tended to increase at least the apparent bulk and strength of orthodox Dissenters. Their missionary and educational zeal quickened their general activity, and gave them a reputation for ardent Nonconformist propagandism which they rarely deserved and often disclaimed. They were a tolerated body—liberty of worship and instruction permitted, but many of the rights and all the honour of citizenship denied. The High Church party beheld, with undisguised grudging, even this degraded estate and curtailed freedom of Dissent. They had intended some such measure as that of Lord Sidmouth's in 1800, but Pitt, at the instigation of Wilberforce, discountenanced it. The existing state of the law was, in the words of Lord Sidmouth, "that any person, however depraved, however ignorant and illiterate, whether descending from a chimney or a pillory, if he appeared at the quarter sessions, and claimed to take the oath of allegiance to his sovereign, and that against Popery, and made the declaration provided by the 19th of George the Third [that of being Christians and Protestants, and of general belief in the scriptures], was entitled to, and could demand, a certificate, although there was no proof of his fitness to preach, or of his having any congregation requiring his ministerial service." The noble lord proposed to remedy this scandalous licentiousness by restricting the license to ministers of actual, separate, registered congregations; or to persons who should be recommended by at least six householders belonging to some such congregation. A storm of opposition almost immediately arose. Every denomination of Dissenters joined in petition and remonstrance. When the second reading was proposed, Lords Grey and Stanhope urged postponement. The opposition so increased with every day's delay, that Lord Liverpool counselled withdrawal; and, as Lord Sidmouth was obstinate, 500 petitions were presented—one of them signed by four thousand persons. Lord Erskine moved that the bill be read that day six months; and, supported by the whole strength of the Whigs—while the Government and bishops could not, in the face of such resistance, press a measure which they pretended was for the increased respectability of Dissent—the amendment was carried. Such, in brief, was the happy issue of the struggle into which Nonconformity was dragged; and the awakening of that spirit which, though it relapsed into indolent quietude with the many, animated a few to aggressive action and positive triumph.

CHAPTER VIII.

The Peninsular War—Portugal invaded—the convention of Cintra—Sir John Moore's Spanish expedition—war with Austria—the campaign of Aspern and Wagram—Wellesley captures Oporto and conquers at Talavera—Napoleon's marriage.

"It is the beginning of the end!" exclaimed Talleyrand—the putative author of innumerable such phrases—as he retired, disregarded and disgraced, from the presence of his imperious master, whom he had been attempting to dissuade from that usurpation of sovereignty in the Peninsula which led directly to his downfall. Happily, we have reached "the beginning of the end." That colossal structure, whose rapid erection, as by the successive strokes of an enchanter's wand, we have witnessed, is about to topple in ruins upon its architect. "Vaulting ambition" hath "o'erleaped itself," and will "fall on the other side." The phantom of universal empire, smitten on the seas soon as evoked, but still stretching from the Pillars of Hercules to the icy frontiers of Russia, is about to vanish at the height of its delusive glory—to exhale among the mountains of Spain, and in the smoke of Moscow. The legions that we have seen advance from victory to victory, with scarcely a repulse, we shall now see, confronted by a sturdier valour, and baffled by a Fabian genius, rolled back over the Pyrenees, pressed by exultant victors to their own capital, and melting away at the reluctant bidding of the chieftain whom they had lifted to an unparalleled eminence of fame and power. With the map of Europe beside us—and without such aid the operations of military genius are unintelligible, and battles but the unconnected outbursts of physical strength—let our glance pass rapidly over the mountains of desolation that yet intercept the sight of heaven-descending Peace.

"The house of Braganza has ceased to reign in Europe," was the premature announcement of the French "Moniteur," the organ of so many and such varied forms of government. Napoleon, since that point in his career at which we left him, had changed Holland into a monarchy, and conferred its crown upon his brother Louis. His brother Joseph he had made King of Naples and Sicily. The kingdom of Etruria—one of his own creations—he had reduced and divided into three departments of France. The Pope he had visited with his displeasure, because the ports of the Papal States were open to British commerce, and, asserting that, as Charlemagne's successor, he had a right to resume Charlemagne's grants—added the Marches to his own kingdom of Italy. Hesse-Cassel, Brunswick, and a part of Hanover, he had constituted into the kingdom of Westphalia, and given its sovereignty to the youngest of his family, the scapegrace Jerome. He had relatives yet uncrowned, beside the staunchly republican Lucien, who continually bearded him. Portugal and Spain invited his conquest by the weakness of their governments. The latter was in the hands of the adventurer Godoy, who had risen from the ranks of a private in the guards to infamous intimacy with the Queen, the mastership of the enervated and dishonoured Charles, and deadly rivalry with the Crown Prince Ferdinand. No sooner was war declared against Portugal, on the ground of her alliance with England, than thirty thousand men were marched, under the command of Junot, through Spain—in accordance with a treaty signed at Fontainebleau, October the 9th, 1809—upon Lisbon, which surrendered at their approach; John, Prince Regent of Portugal (who had enjoyed the regal titles and powers since 1799), fleeing to Brazil, his South American dominions. The same army that invaded Portugal took care to possess itself in its passage of Barcelona, Pamplona, and St. Sebastian, the frontier fortresses on the south of the Pyrenees. This alarmed the Spanish Court and people. Insurrection broke out, Godoy was imprisoned, and Ferdinand proclaimed King in the place of his imbecile father. Napoleon invited the whole family to meet him at Bayonne; which the King and Queen did, but Ferdinand hesitated. At length he was decoyed across the frontier, stigmatised by the old King as a usurper, bullied by Bonaparte into abdication [May 6], and put into confinement. Charles made over all his rights as King of "Spain and the Indies," to "his friend and ally the Emperor of the French," who again committed them to his "dearly beloved brother Joseph," conferring the kingship of Naples and Sicily on his brother-in-law and best dragoon general, Joachim Murat.

On the 20th of July, Joseph entered the capital of his new kingdom, surrounded by French and Italian troops. But the Spanish blood was up. In every town the populace were slaying those who were suspected of favouring the foreigners—the country people were arming—and, to concentrate the patriotic fervour, a provisional government, under the title of Supreme Junta, was established at Seville. The commanders of the army and militia adhered to the popular cause, and those that were serving under the banners of Napoleon in Portugal, and the yet more ungenial Baltic, hastened to slip back to their native soil and service. But altogether not fifty thousand soldiers could be mustered, while the French had seventy thousand; and what was worse, the patriotic dons, whether in the Junta or the army, were as conceited and blundering as the people were by turns cowardly and ferocious. In the first pitched battle, the Spaniards were completely beaten; but eighteen thousand Frenchmen who had penetrated into Andalusia, were surrounded and compelled to capitulate. Joseph and his army fell back from Madrid to Vittoria, on the further side of the Ebro, ready to recross the frontier; and the siege of Zaragoza, whose defence has given celebrity to one of its black-eyed maidens, was precipitantly raised.

But not so easily was Spain to be delivered. As many as the national vanity had not blinded, turned their eyes to Britain for assistance. But the aid it was determined to render her was first to be given to Portugal, which had also risen against the French, a patriotic Junta sitting at Oporto. Sir Arthur Wellesley was taken from his prætorship in Ireland for the welcome chance of adding to his Indian trophies the laurels to be gathered under the milder skies of Southern Europe. He landed on the northern coast of Portugal on the 1st of August, with about ten thousand men, while Marshal Junot held Lisbon and its approaches with about fourteen thousand, to which number the British forces were soon augmented. Sir Arthur marched down upon Lisbon, driving back the forces sent to oppose him, and continued his progress to Vimeiro; at which critical moment Sir Harry Burrard arrived to take the command, and he again was presently superseded by Sir Hugh Dalrymple. Sir Harry was consulted on shipboard by General Wellesley, and the latter was forbidden to advance; but Junot attacking him [21st August], he was compelled to fight. The French were routed, and might have been annihilated, had not Sir Harry interposed with the veto of over-cautious senility; refused to advance on the undefended capital; and consented, with Sir Hugh Dalrymple, to the "convention of Cintra," by which the French were allowed to evacuate the country when they might have been taken prisoners to a man—for which the incapables were subjected at home to an investigation, and loaded with popular odium. Sir Arthur, indignant, returned to his Dublin Castle.

Sir John Moore had been appointed, in the interim, to the command of an army for the liberation of Spain. With the twenty thousand men that

had been employed in Portugal, he marched over that country into the northern provinces of Spain, having orders to co-operate with the native armies there. He reached Salamanca in the middle of November; but found the armies he was to aid invisible, the people slinking back into quiescence, and both the arms and dollars sent them melted away. Sir David Baird had been sent with ten thousand men to join him; but lay a fortnight at Corunna in his transport ships, waiting permission from the Central Junta to land!—which permission one wonders he did not take. Napoleon in person was descending upon the unfortunate general down the Pyrenees—about, as he told the world, with his usual magniloquence, to drive the hideous English leopards into the sea, and plant the French eagles on the towers of Lisbon. With seventy thousand men at his heels, the boast was safe. Dashing the vainglorious Spaniards before him, and bearing his brother on his wings, he was in Madrid by the 2nd of December, and thence started to the north-west in pursuit of Moore; on whom he bore down in four divisions—each equal to his own army—and by as many routes. Moore's disastrous retreat to Corunna, heroic defence, death, and burial, are among the universally known and most dearly treasured passages of our national history, commemorated by historian, sculptor, painter, and poet. While the disastrous tidings were yet fresh, Canning signed, in the name of England, with a proud consciousness of her indomitable prowess in a better cause than had yet enlisted her arms, a definitive treaty of alliance with the Supreme Junta, on behalf of the Spanish people [January 14th, 1809].

Napoleon was recalled from this hunt upon the mountains, by the news that the Austrian cabinet had again been stimulated into war by English subsidies, and the swelling notes of Teutonic indignation. We will follow his rapid march upon the capital that had twice or thrice before received him as a conqueror, that we may be prepared for the result of nearer operations. Austria, with exhaustive energy, drew into the field four hundred thousand men, and divided the command of them between the Archdukes Charles and John—the former, in Germany; the latter, in Italy. The victory of Eckmühl broke the Austrian line, and by the 12th of May, Napoleon was again in Vienna; the Archduke rallying his forces on the left bank of the Danube. The river was crossed, and the battle of Aspern fought on the 21st, rather to the discomfiture of the French. Not till the 6th of July did the hostile armies confront each other again—and then in that tremendous encounter at Wagram which defeated without destroying the Austrians. The generals would have maintained the field, but the court consented to a peace which verged on a dismemberment of the empire. Napoleon addressed the leaders of the Hungarian nation, from the palace of Schonbrunn, offering them independence of the House of Hapsburg; but evoked no response. Territory inhabited by a population of two and a half millions was ceded; seventy-five million francs were paid as indemnity for the expenses of the war; and the brave mountaineers of the Tyrol, who had been induced to fight in their fastnesses for a dynasty that could inspire no loyalty but under the guise of patriotism, were abandoned—their heroic leader, Hofer, being seized and shot; leaving a name that couples with that of William Tell. Austria would, perhaps, have been systematically subjected, as well as despoiled and degraded; were it not that there were rumours of an English armada scudding between the Downs and the Belgic coast; whence the scarlet-coated legions that were no longer despised might descend to bar the conqueror's return to his own capital. Had Napoleon known how the English people permitted the thunderbolts of their strength to be placed by royal favouritism in the hands of amiable incapability, he would have had no such apprehensions. Forty thousand soldiers, afloat in four hundred transports, convoyed by two hundred and fifty men of war, were indeed an armament which the master of the continent might both envy and dread. But its command was given to the Earl of Chatham—a courtier, with nothing of his father or brother but their name. He set sail for Flushing on the 26th of July, debarked on the island of Walcheren, declined to go up and strike a sudden, overwhelming blow at Antwerp, dallied about till every fortress was trebly fortified, half his men ill of the fever, and Bernadotte advancing with all the troops he could collect—then, with eight thousand sick and many dead, destroying what he should have kept, he brought back his diminished, spiritless host, having scarcely seen a foe! Such was the Walcheren expedition.

A petty war had been waged meanwhile on the coasts and islands of the Adriatic and Mediterranean. But it was to the Peninsula that all eyes were turned with a solicitude mounting into the eager expectation of unparalleled success—for the belligerent spirit of England had now become as military as that of France. Sir Arthur Wellesley was appointed, in March, to the supreme command in Portugal, and on the 25th of April landed at Lisbon. Soult, left by the Emperor to conduct the war, had descended from Corunna—one of the northern points of that Spanish mountain-land which overlaps Portugal—upon Ferrol, Braga, and Oporto. Saragoza had been retaken, and the towns were apparently settling into submission, though bands of armed peasants still lurked in every vine-covered ravine of the hill country. Sir Arthur took the field with twenty-five thousand men, and on the 11th of May appeared on the southern bank of the Douro, opposite to the beautiful city of Oporto. By a bold and sudden attack, the French were dislodged, and driven down the road to the frontier; along which they had meant to pass quietly, in order to fall back on Joseph's army of occupation. But Wellesley sent a detachment to cross the Douro higher up, and thus intercept the retreating enemy; which was successfully accomplished, obliging Soult to disappear for a time from the highway, and re-tread, in miserable plight, the rugged track along which he had exultantly pursued poor Moore. The armies of the Junta were not in the way when wanted, or Soult would never have rejoined his friends. As it was, the British columns crossed the frontier on the 2nd of July—leaving not a French soldier in Portugal; and, on the 22nd, encountered, at Talavera, the vanguard of Victor's army; while Sir Robert Wilson hastened, by forced marches, on the capital itself, which sent forth even its garrison to sustain the masses that were falling back from Talavera. There, all night, till noon of the next day [27th and 28th of July], on the opposite slopes of two hills, parted by a rill of water, the storm of battle raged—the men pausing for an hour, beneath the meridian heat, to drink at that stream, and, the better instincts of their nature recovering for a moment the ascendancy, to shake hands across the brook that would presently be again coloured with their blood; while military genius sat embodied in the British General, on the top of the eminence possessed by his troops. The losses of the French, both in men and arms, were reported to be very great; and Wellesley was rewarded, when the news reached home, with the titles of "Baron Douro of Wellesley, and Viscount Wellington of Talavera." But, less adequately supported than his antagonist by the home government, he placed his army in cantonment for the rest of the year; while the warriors of Aspern and Wagram came marching on, through the autumn and winter, confident of finishing the war at one blow. W. W.

FOREIGN AND COLONIAL NEWS.

FRANCE.

The Napoleonist manifesto in the *Constitutionnel*, written by Dr. Veron—which we mentioned in our last as the topic of political talk—has been canvassed all the week by the French papers. "Everything is now known," wrote Dr. Veron: "it is publicly notorious, that a disagreement has arisen between General Changarnier and the Minister of War. Some are pleased to attribute this fact to puerile causes; but, in our opinion, it has a very serious cause. General d'Hautpoul, in his ardour to do well, appears to study anew all our military institutions, like certain savans who entertain the lofty ambition of remodelling science. It appears to us, that the General-in-Chief of the Army of Paris does not, on the contrary, occupy himself, in the difficult times through which we pass, but with the spirit of discipline, the welfare and the efficacy of our regiments. General Changarnier wishes to preserve and maintain: the Minister of War only thinks of re-making and innovating. It is not two enemies who are in presence, but two systems which oppose each other. This struggle between two convictions has its inconveniences and its dangers; and, while showing itself grateful for the zeal and good offices of General d'Hautpoul, the Executive Power may, without its appearing as a disgrace, declare itself against the one of these two systems which appears to be the least in harmony with the practical wisdom and the skilful prudence of his Government. To sum up,—General Changarnier holds from Louis Napoleon Bonaparte the great command he possesses; his honour is the guarantee for the use he will make of it. Between the President of the Republic and General Changarnier there is a mutuality of feeling and of danger. It is for that reason that we do not fear to say, that General Changarnier, who already counts more than one service rendered, will powerfully assist the President of the Republic in saving France, society, and civilization."

This sort of tentative eulogy did not answer, it appears. The *Assemblée Nationale*, which is said to represent more closely than any other journal the opinions of General Changarnier, seemed "radiant with satisfaction;" it declared the article "a serious step upon the ground of reconciliation"—a "pledge to the national representation"—"no doubt the signal of a new policy, which will dedicate itself much more to the interests and future of the country than to personal calculations." Nevertheless, General Changarnier himself relaxed not one whit of his political taciturnity. The *dénouement*, on Wednesday last, was therefore unexpected. The *Moniteur* of that day announced the appointment of "the General of Division de Schramm (Jean Paul Adam), President of the Infantry Committee, to be Minister of War, in the room of General d'Hautpoul, whose resignation has been accepted;" and it further announced the appointment of "the General of Division d'Hautpoul (Alphonse Henry), Representative of the People," to be "temporary Governor-General of Algeria, in the room of General Charon, appointed to other functions." This looked like a triumph for General Changarnier; but, by the correspondent of the *Daily News*, the "apparent victory" is estimated as a "real weakening" of that important personage. "In the first place, the translation of General d'Hautpoul to the Governorship of Algiers is precisely what the ex-Minister has been continually soliciting. Thus the removal of General d'Hautpoul is no disgrace; while it disarms General Changarnier of all pretext for waging that petty war of opposition on points of military form and discipline, which made him figure as an important personage in the eyes of his subordinate officers, and kept up his prestige by a series of small triumphs over the Government. The new Minister of War, General Schramm, is just the sort of man to turn the edge of General Changarnier's opposition: for no man is better versed in all the traditions of the War Office; on a disputed point he is certain to be in the right; he is too old an officer to duck to an upstart, however imperious; and he is a decided Bonapartist."

On the whole, this appointment must be regarded as an important step gained by Louis Napoleon. Under the specious mask of a personal satisfaction to the Commander-in-Chief of Paris, a Minister of more weight and tact, equally devoted to the President, has replaced General d'Hautpoul. Changarnier, having no longer any pretext for his boutades of insolence, will be reduced to a passive part, which will undermine much of his importance. He will grow daily better friends with the President; and in all probability, and on the pretext of avoiding conflicts, he will, as he did in the matter of the dotation, step in at the eleventh hour to procure from the Assembly the prolongation of the powers of Louis Napoleon."

It is stated in well-informed quarters that there is no intention of mooted the question of the revision of the Constitution until after May 1851, the period prescribed by the Constitution itself. If such be the case, nothing can be said against the legality of the measure.—*Correspondent of the Times*.

The last accounts from Lyons confirm the fact of discovery of a Republican conspiracy, and the Gent and others.

GERMANY.

Cassel.

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accompanied the former corps. 4,000 men march from Italy to join the army in the Tyrol, which at present consists of 30,000 men. 14 infantry battalions and 4 cuirassier regiments march from Hungary to join the Bohemian army, which at present consists of 85,000 men. Both of the armies are within half-an-hour's march of the respective frontiers. The Emperor is commander-in-chief of the armies of the Confederation. His Majesty left late last night for Prague, accompanied by Prince Schwarzenburg."

Advices from Frankfort are to the 25th inst. No change had taken place in the state of affairs. The Elector and his Cabinet were still posting between Wilhelmsbad and Frankfort, and to each place they were followed by the Ambassadors of Prussia and Austria.

ITALY.

ITALIAN INDEPENDENCE.—The National Italian Committee, consisting of Mazzini, Saffi, Saliceti, Sirtori, Montecchi, and Agostini, have published an address to the Italians, in which, after stating that, on the destruction of the Roman Republic, the Roman representatives nominated Mazzini, Saffi, and Montecchi, a National Committee, with extensive powers, they announce that the object of their association is "Independence, Liberty, and Unity," and they call on all Italians and all Italian provinces to join their standard, promising them eventual success. In the course of the address they declare that they have effected such an organization of the forces of the movement as circumstances permit, and insist on the necessity of Italy becoming an independent nation. The address is dated London, 8th September.

WEST INDIES.

BRITISH GUIANA.—The advocates of self-government in the colony of British Guiana have had their energies stimulated by the tone of an official correspondence between the local and the home authorities, which the Governor laid before the Court of Policy on the 18th of September. It would seem from papers extending to the 27th September, that Governor Barkly had represented to Earl Grey that "four-fifths of the community are opposed to reform," but that he and Earl Grey had propounded, and in some sort agreed upon, a plan of reform which would "simply enlarge the College of Electors by a number not named," and "limit the term of service of the members to a period not specified." "An additional plan, put forward as a possibility by Governor Barkly, is the assumption into the Court of Policy of the Mayor of Georgetown, as a sort of *ex-officio* elective member; a change of the qualification of the elective members of that Court; and the increase of the number of Financial Representatives from six to ten."

On the publication of these proposals, a special committee of the Reform Association considered them, and unanimously refused their sanction. They drew up a memorial to the Governor and Court of Policy, praying them "not to sanction any measures" founded on them; "but on the contrary," to "altogether abstain from legislation in connexion with the subject of constitutional reform, until your Excellency and honourable Court shall be prepared to adopt, as the main principle and object of such legislation, the substitution for the existing legislative institutions of this colony of an Elective Council and House of Assembly, based on a system of full, free, and direct popular representation." At the same time, the Committee of the Association issued an address to the colonists, justifying this step, and stating at large their views on the official correspondence with the Colonial Office, and on the minute with which the Governor accompanied it on laying it before the Court of Policy. Their address clearly and succinctly sums up the reasons against the proposals, concluding with—"In short, the slightest reflection makes it perfectly evident, that while the changes suggested by Earl Grey and by his Excellency the Governor, are intended to assume the appearance of liberal progress, they leave altogether untouched the most striking evils of our present system, and especially the practically absolute dominion which the Governor has it in his power at all times to exercise over the legislative and financial institutions of the colony."

While justifying the rejection in toto of the Governor's plan, they, at the same time, recapitulate the "advantages of the Reform movement if the Governor should carry his plans into execution." The recapitulation, it is said, affords a forecast of the character which the news from this colony will bear for some considerable period of the future.

If we have a new College of Electors, a new qualification for members of the Court of Policy, the Mayor of Georgetown as an additional member of the Court, and four additional Financial Representatives, there must be a dissolution of the present College of Electors. Let the Reformers elect—as they have it in their power, even with the present franchise, to elect—every new member: with this change in the College of Electors, there must be a new election of members of the Court of Policy; with all the electors Reformers, and with a change in the qualification, we will also have five of the ablest of the Reform leaders, members of the Court, while the Mayor of Georgetown, as the sixth, is sure to be on the Liberal side: there must be a dissolution of the College of Financial Representatives—the Reform voters will elect ten Reformers for their new Representatives; and though all this may not give to the Reformers the power to enforce their demands in opposition to the overpowering force at the command of the Governor, still it will in no way better his position, and will most strikingly denote the strength and the unanimity of the popular feeling in favour of thorough reform.

AMERICA.

The excitement caused by the Fugitive Slave Bill is described as on the increase. Highly coloured accounts are given in the New York papers of a meeting of the free negroes to receive Hamlet, who had been arrested and ransomed. At a public meeting at Boston, on the 14th, on the subject, Freder-

rick Douglas stated that the passage of the fugitive slave-law, had created great alarm in all places at the north, and particularly in places at the west, where the coloured population of many towns were nearly all fugitives, or connected with fugitives. Within the past two days he had travelled some five hundred miles, and found this feeling of alarm to exist all along his route, and he had met many fugitives who were on their way to Canada. After relating instances of the manner in which some slaves had effected their escape, he said the principal object of the masters, in retaining possession of fugitives, was to gratify a malignant feeling of revenge, for every one was well aware that any slave who has once tasted the sweets of freedom, and realized the fact that he is a man, if taken back into bondage, is far from making a profitable slave. He next narrated the circumstances connected with the escape of a female slave, who is now in New Bedford, and put the inquiry, if the slave-hunter from the south should gain possession of her, and should take her through Boston, would the citizens suffer her to be taken back into the house of bondage? The question was distinctly and decidedly answered in the negative. His own family had been greatly alarmed recently, by the receipt of two telegraphic despatches, to the effect that the hunters were in pursuit of his own person; and here he would remark that he stood free; not in consequence of the passage of any law, but by the payment of 750 dollars in British gold to the democratic slaveholder at St. Michael's, who claimed to own his body. He had a regularly drawn up bill of sale of his own body, yet he sometimes had fears that it might contain some flaw which would render it of no use to him. Upon learning that hunters were after him, his first thought was to flee to Canada, but he finally concluded to remain at home, and receive them like a man, one at a time. If the people of the United States were determined to carry out the principles of this law, the coloured people could not prevent it. They were at the mercy of the people of the country. He wished not to deal in the language of defiance, as they could proclaim no united resistance to the law. It only remained for them to continue to suffer; and he felt authorized to state, that the coloured population of Boston had resolved, one and all, that while they can have no hope of successful resistance to the Fugitive Bill, they would suffer death rather than be returned to the bonds of slavery.

A telegraphic despatch, dated Detroit, October 12, says:—"The slave excitement continues. The jail is guarded by our military, who are under regular army discipline. The negroes around the city are uttering awful threats. At Sandwich, in Canada, opposite Detroit, there are, at the least calculation, three hundred negroes, who lately crossed the river, and it is dangerous for a citizen from here to be seen among them. The house of an Irishman, who informed of a negro fugitive now in jail, was attacked last night, and guns and pistols were fired by both the assailants and those inside, and some blood was shed. A large meeting has been held by the friends of freedom, at which the mayor presided."

Another despatch, dated October 14, says:—"Some further attempts have been made to capture a number of fugitive slaves, and serious results are likely to follow. The authorities are using every precaution to suppress all attempts to rescue the alleged fugitives now in prison; and the jail is well guarded by the military." The coloured people of the city of Brooklyn had held a meeting in reference to the bill, and an appeal of the people of colour to the whites of the free states was unanimously adopted. Some rioting had taken place in Philadelphia; and a white man, of bad character, lost his life; the police, it seems, is very inefficient, and will be improved.

The Jenny Lind furor is unabated, but Barnum is becoming the object of ridicule and censure. The last concert given at Boston was attended with an alarming riot, in consequence of tickets having been sold for twice as many as the building would hold. "Jenny Lind was exceedingly grieved and frightened at the threatening aspect of affairs, and burst into tears. She begged that the crowd might be informed from her that their money should be returned to such as were disappointed in hearing her. Barnum himself made his appearance, but was received with a storm of hisses. He retired, and shortly after left for his hotel. One gentleman in the crowd offered 500 dollars to any person who would find Barnum and bring him within reach of the crowd."

BRAZIL.

A serious squabble has ensued at Rio from the presence and activity of our slave-ship cruisers on that coast. Lieutenant John Bailey, at present employed in that service, in a letter to his brother, the late member for Herefordshire, says he has taken three empty slavers, and one half full. He had only been on the station five days when he captured his third vessel, the last of which was from within pistol shot of a battery manned and loaded. He arrived off Rio on the 28th of June, and in sight of the harbour captured a slaver. The slave traders are terribly enraged at him. "The Brazilians are furious," he says—"they declare their only treatment of us shall be the knife and the musket, and their threats are not empty ones. The 'Riflemen' had a volley poured into one boat's crew, which killed one man dead; and the whole party would have been murdered had it not been for their own presence of mind. The 'Cormorant' had three men killed in the street of Rio by being thrown out of a window. We are, therefore, close prisoners, and never think of going anywhere."

THE AUSTRALIAN COLONIES.

ELECTION OF THE REPUBLICAN CANDIDATE FOR SYDNEY.—The latest advices from Sydney state, that the result of the poll in the election of a representative in the Legislative Council for the city of Sydney was that, the numbers were—For Dr. Lang, 970; for Mr. Holden, 945; being a majority of 25 in favour of Dr. Lang, who was, consequently, declared duly elected. At the conclusion of the Doctor's address he was dragged home in his carriage by some of the more energetic of his partizans, the horses having been removed by them for that purpose.

CHINA.

The fuller accounts added this week to the telegraphic announcement which last week anticipated the Indian mail, do not contain more than one marked feature of intelligence. The *China Overland Mail* has a statement that "the province of Kwang-si [in the South] is at present the theatre of a serious outbreak; but whether on the part of the unsubdued tribes, or of the banditti who infest its borders, is not very clearly ascertained." Kwang-si contains many tribes, or more properly small nations, which have to this day maintained a quasi independence of the present Manchoo dynasty; and for some years past there have been extensive bodies of men there in open warfare with the Pekin Government. But a more formidable internal movement is afoot within the walls of the Celestial Empire—an insurrection of the lower classes, encouraged and directed, it is said, by the literati.

"This movement," says the *Daily News* correspondent, "has been foreseen for months; it was first outwardly displayed at the new year in February last; and for not having successfully checked it in the bud, Sue, the Imperial Commissioner at Canton, has been degraded by the loss of four steps. To stem the current is almost impossible; it is daily acquiring strength, and the Tartar Monarch must either yield reform or descend from his imperial dignity. From an accredited source I learn that clubs are being formed in the various provinces of the empire, which in principle, object, and mode of action, resemble the great political unions so intimidative to the Ministry on the cry of Reform in England: it is also said that an oath is taken by the members abjuring the T'ing dynasty, and binding all to the accomplishment of the design."

FOREIGN MISCELLANY.

HAYNAU'S VICTIMS.—The following letter from Count Bethlen, Colonel and formerly Commander of the Cavalry in Transylvania, has been published. It is addressed to a friend residing in England. Comment on it would be superfluous. The unfortunate Count Leiningen, to whom the letter refers, was a near relative of the half-brother of our own Queen:—

"You may imagine," writes Count Bethlen, "the pleasure with which I read the reception that the Austrian hangman had met with in London. The words of General Count Leiningen, some hours before his execution, are very remarkable in relation to this event. He sent for me to visit him; for the poor victims had an hour allowed them to take leave of their friends. I summoned up all the strength I could, as I entered his room, and he spoke to me with the greatest coolness. 'My dear friend, in a couple of hours I shall be no more. I assure you I die perfectly tranquil, in the full conviction that I die for the most righteous of causes. The manner of my death is to me most painful. I have an unconquerable aversion and disgust for the halter. Were there the slightest possibility, I would use every means, I would even apply to my relations in other countries, to obtain for me the Austrian grace to die by powder and shot. And to Haynau it could make no such great difference.' In the course of conversation, he observed: 'You will see, our infamous murder will excite the greatest sensation in England, and I recommend Haynau not to venture on a visit to England, for the people will stone him.'"

From an official report of the operations of the credit establishments of the Russian empire for 1849, it appears that, on the 1st of January, 1850, the debt had increased to 336,219,000 silver roubles. This, however, is a moderate amount compared with the future resources of the empire. But it is not so with the floating debt, which, after deducting the value of guarantees, exceeds 163 million roubles. For a state which has no more than 500 millions annual revenue, this proportion of the floating debt to the ordinary receipts, indicates an irregular state of finance, and doubtless presages a new loan, most likely more considerable than was that effected last year in London through Messrs. Stieglitz, of Petersburg, and Baring, of London, for £500,000.

The President of the French Republic has presented to the Museum of the Louvre, David's celebrated painting of Napoleon Bonaparte crossing the Alps.

The *Débats* announces two works from the pen of M. Guizot, to be published at the end of this month. The first is entitled, "Monk; Fall of the Republic, and Re-establishment of the Monarchy in England in 1660." The second is "Washington; Foundation of the Republic of the United States of America."

Strong detachments of French troops, amounting to 1,000 men, embarked on the 15th at Toulon for Civita Vecchia. The re-inforcement to the Roman States amounts to 5,000 men.

Letters from the departments of the Pyrenees state that snow has fallen in large quantities, and, though the days are fine, yet, during the night, the

frost is severe, driving the bears down to the plain, where a "battue" is intended.

A religious society in Paris has purchased one of the finest houses in the Rue de Grenelle, Faubourg St. Germain, for a double object—namely, the education of missionaries and the reception of converts to the Roman Catholic Church. It was also stated by the friends of the society that the labours of the society will be particularly devoted to Great Britain.

LAW, POLICE, ASSIZE, &c.

THE LIVERPOOL PLATE ROBBERIES.—Application was made yesterday week to Lord Chief Justice Jervis, at Judges' Chambers, to admit Sirrell the silversmith to bail, which the learned judge consented to do, fixing the amount at £2,000 for Sirrell's recognizance, and four sureties in £1,000 each; notice to be given to the prosecutors of the day when the prisoner is to be brought up, so as to give them an opportunity of objecting to the bail. On Thursday morning Mr. Sirrell was brought up in custody at the Lord Chief Justice's Chambers, accompanied by his bail and numerous friends, to enter into the required recognizances, but no judge being in attendance, and no one on the part of the prosecution appearing to oppose the bail, the whole of the parties proceeded to the private residence of Mr. Justice Talford, in Russell-square, where they found his lordship. The writ, as also the order of the Chief Justice, having been handed in, the parties were sworn, and the bail severally examined by the learned Judge as to their solvency, when he expressed himself satisfied, and ordered them to be allowed, and the defendant discharged out of custody. Mr. Sirrell was then discharged, and warmly congratulated by a number of friends who had accompanied him.

THE PRETENDED NAVAL KNIGHT.—At the Middlesex Sessions, yesterday week, Charles Longman, sometimes calling himself "Sir" Charles, was tried for obtaining £20 by false pretences. This is the roguish sailor who has made a practice of swindling outfitters and others by exhibiting forged papers and telling falsehoods of his services at sea. He was convicted, and sentenced to seven years' transportation. He laughed impudently, and thanked the Judge.

FORGERY UPON THE AUSTRIAN BANK.—At the Central Criminal Court on Friday, Antonio Molteni, an Italian, was found guilty of feloniously engraving, upon stone, part of an order or undertaking for the payment of money, purporting to be the order of the Emperor of Austria. He was sentenced to be transported for seven years.

A PITIFUL CASE.—At Worship-street, yesterday week, Ann Pilkington, a sempstress, 22 years of age, who appeared with a half-starved child in her arms, and resides at North-street, Limehouse, was charged with pawning seven cotton shirts which had been entrusted to her to make up by Ann Mitchell. It appeared that the prisoner had handed them over to other parties, and pawned them when finished. The other persons applied to Mrs. Mitchell for payment, and it was then she was made aware of the fact. Ellen Hardy, a most miserable-looking object, said: I live with the prisoner, who was formerly a prostitute, but at my persuasion has taken to her present course of life, and I have frequently pawned my clothes to get her work out of pledge. I asked her a few days ago if she had got more work, but she said Mrs. Mitchell could not give her more till Friday. On Friday and Saturday last we had nothing to eat except a quarter loaf, which, with 1s. that went for the rent, she got from the parish. On Sunday we had a breast of mutton, some flour, and a half-quarter loaf, which she said her sister bought. That was the first dinner we had for some days. I said I would go and char for her sister for her kindness. She afterwards told me she had pawned the shirts to procure the dinner.—Venables, 141 K, who took the prisoner into custody, found three duplicates upon her relating to the property, which was pawned for 4s. 9d.—Prisoner: I pawned them I admit, but I spent it all in the house. I had nothing else to do but to starve—me and my poor child.—Mr. Ingham: If I remand the case will you be able to get the things back?—Prisoner: Yes; I told her I'd get them on Monday, but she said that would not do.—Mr. Ingham: Can you get bail for your appearance?—Prisoner: No, sir. Who'd be bail for a poor unfortunate creature like me?—Mr. Ingham: Well, I'll take your own recognizances to appear on that day, and in the interim try and return the articles to the owner.

JEWELLERY ROBBERY IN THE STRAND.—On the night of Monday week, property to the amount of more than £2,000, was stolen from the shop of Messrs. Clapham and Williams, silversmiths and jewellers, one of the oldest established houses in the Strand, opposite the Golden Cross. The hour at which the robbers must have entered is supposed to be about three o'clock, but how an entry was effected there was not the slightest evidence to show an unskilled observer. The property stolen consisted of diamonds of great value and other precious stones, which were not set; also a great number of rings and watches. There is no doubt but that plate was the object which the burglars had in view, as Messrs. Williams and Clapham are celebrated for their massive plate services; but fortunately in this they were doomed to be disappointed, as the greatest portion has been removed from the front shop into an inner shop, and there safely encased in a plate chest. It is stated that the whole of the plunder might be placed in a man's pocket. The robbery was first discovered on the Tuesday morning, about

7 o'clock, when the shopman came as usual. To his astonishment the right door was ajar, slightly fixed, and, on pushing it open, he discovered that the carpet and chairs had evidently been moved from the position in which he had left them the previous evening, about ten o'clock. He immediately raised an alarm, and, calling for the constable on the beat, they instituted a search, but the robbers had of course fled before daylight appeared. Information was at once given at Whitehall, and also at Bow-street, and from the latter place Inspector Dodd immediately hastened to the spot. He made all the necessary inquiries, and then despatched Sergeants Thompson and West to take charge of the affair. Inspectors Lund and Shaw, the two detective officers, also made an examination of the premises, and almost immediately attached suspicion to two parties—Kelly, the porter, and Clinton, an errand-boy, who were accordingly examined at Bow-street. But on Saturday, Daniel John Shaw, (a boot and shoemaker), James Badcock (also a boot and shoemaker), Eliza Shaw (wife of the first-named prisoner), John Gardner (a well known "cracksmen"), Mary Ann Cheruneau (with whom he cohabits), George Buncher (another notorious "cracksmen"), and Mary Ann Buncher (his wife), were placed at the bar of Bow-street Police-court with Clinton, the errand boy, charged with being concerned in the robbery. The boy had previously made a confession to one of the inspectors directly implicating Shaw, who was accordingly arrested. Sergeant Thompson said that on Saturday, about 12 o'clock, he apprehended Gardner and Cheruneau walking arm-in-arm in the Westminster-road, near the Circus. He told him that he was charged with breaking and entering a dwelling-house in the Strand, to which he made no answer, and he handed the woman over to West, another officer. On the way to the station he merely exclaimed more than once, "Oh, well, we shall see." At the station the lad Clinton was brought into the yard, and Gardner being brought into the yard also, he was asked if he was not one of the men he had let into the house, previous to which he had seen him through a window, when he held down his head, and said he was very like the man, but, being told to hold up his head, and look steadfastly at him, he said, "Yes, he is;" upon which Gardner declared he had never seen the boy before in his life. The prisoner then refused to say where he lived, and said his business was that of a hawk. On Saturday morning witness went to Pearl-row, Borough-road, where he found the prisoner Buncher, who occasionally went by the name of Luxton, and having told him the nature of the charge against him, his wife, who was present, turned out her pockets by the directions of witness, when, among other things, he found the piece of paper produced, and a pawnbroker's duplicate for a gold ring, pledged on the 25th instant, at the shop of Mr. Barnett, St. George's-circus. Upon taking the duplicate from her, she held the piece of paper tightly in her hand, and, on attempting to put it into her mouth, he wrenched it from her hand, when she said, "'Tis about a loan, and I do not wish him (meaning her husband) to know anything of it." There was a list of jewellery, such as watches, diamond rings, &c., written in pencil, upon the paper. The male prisoner was shown to Clinton at the station, and being asked if he was one of the men who had spoken to him about the robbery, he at once said that he was. The witness said of Cheruneau that her real name was Leonard, and he had known her for years as a person who assisted men in committing robberies at night in the streets. Hannah Green, the female searcher at the station-house, said that when she was directed to search Cheruneau she took a bag of sovereigns from her bosom, which she handed to her, saying they were her own property, which she had saved up to go to America, and that part of them was given to her by her aunt, as letters in her possession would show. Sergeant West said that when Cheruneau was in custody she attempted to say something, but was prevented by Gardner; and at the station-house she said she had nothing in her pocket; but when she was asked if she had any money about her she said she had, but it was no matter how much; and, having expressed a willingness to be searched, she took from her bosom the bag produced, containing £158 10s. in gold. The prisoners were then examined separately; and implicated each other. Cheruneau said that she was the wife of Henry Cheruneau, a regimental tailor, who was abroad, but she did not know where. She resided in Orange-court, Drury-lane, with her aunt, and was an unfortunate. Mr. Wontner said, that as the female prisoner, Buncher, had only recently been confined, he had to apply for her discharge, there being no evidence against her, seeing that she was in such distress as to be obliged to pawn her dress for 2s.; and as there was no proof that the list of jewellery was connected with the robbery, he considered she was entitled to be held to bail. Mr. Henry refused; and the prisoners were remanded till to-day, with the exception of Eliza Cheruneau, against whom the inspector said he could produce no further evidence, and she was discharged. Mr. Clapham informed the magistrate that he had not as yet had time to examine any of the property recovered—which, it seems, the thieves were unable to dispose of in time—but would do so before the next examination.

THE FRIMLEY MURDER.—On Saturday, at 11 o'clock, the examination of the prisoners in custody charged with the double crime of murder and burglary at Frimley, was again resumed before the magistrates at Guildford. Mr. Best, the Chairman of the Bench, presided, and there was a numerous attendance of magistrates, probably arising from the expectation that the accused would be finally com-

mitted for trial. This expectation, however, was not realized, the prisoners being remanded till Friday next. The evidence adduced possessed no great novelty or interest, being to some extent a repetition of details which have already been made public, and where fresh facts were adduced, they were merely such as supplied blanks in the indirect proof of guilt. When the prisoners were one by one brought into the court-room, their appearance was narrowly watched, but indicated no material change. A curious piece of pantomime occurred during the proceedings on the part of the prisoner Jones, which, singular to say, was only observed by one or two people in a crowded room. The accused were drawn up in a semicircular form at the entrance end of the court-room, a turnkey being placed between each of them, to prevent communication. During a pause in the proceedings, Jones, who had managed to fall behind a little, caught Levi Harwood's eye unobserved, and clenching his fist at the same time, and slightly raising it, with a motion of his lips, and a glance at Smith, he very significantly conveyed the kind of treatment the approver would receive if an opportunity ever offered. The proceedings terminated about half-past 12 o'clock, and would have been over much sooner, but that the Chairman and Mrs. Seabrook, with whom Levi Harwood lodged, appeared to be at cross purposes, Mrs. Seabrook appearing to misunderstand, or not choosing to answer, the very leading questions which were put to her, and many of her answers being unintelligible. The trial cannot take place until March next at the earliest, when in all probability the fate of the prisoners, for good or for evil, will be decided at the Kingston Assizes.

THE BURGLARY IN THE REGENT'S PARK.—Two additional men—Mahon, alias Holinsdale, and Robinson—were apprehended on Sunday night, on suspicion of being concerned with Dyson in the robbery at Mr. Holford's. Mahon's hands were found to be wounded, as from shots—wounds, according to the surgeon, inflicted within a fortnight. A cabman saw two men, on the morning of the robbery—one of them, Mahon, bleeding from the hand, and showed him a pump where he might wash it; the other, was bleeding from the head and face, and he drove him to the Strand. Both prisoners were remanded.

PREVENTION OF MENDICANCY AND DESTITUTION.—A numerously-attended meeting of the Committee of the Leicester-square Soup Kitchen and Hospice, was held yesterday week, the Duke of Cambridge in the chair, to consider the outlines of a plan on an enlarged scale for the prevention of destitution and mendicancy in the metropolis. The object the Committee has in view is, to afford good shelter and the means of employment to all the deserving and destitute poor in the metropolis, whose necessities during the winter months have never hitherto been adequately relieved, and whose sufferings are for the most part concealed from the notice of those whose humanity would otherwise gladly succour them. The plan proposed by the Committee embraces—a soup kitchen for the supply of food, an asylum to provide shelter, a system of free registration to obtain employment, and lavatories for the promotion of cleanliness. They propose to form one hundred of these establishments in various parts of the metropolis, to which the wandering and houseless poor shall at all times have gratuitous access. The institutions are to be under the government of the resident clergy and two committees, to be composed of persons of either sex, belonging to the various grades of society. It is hoped that, by constituting the committees in this manner, a correct knowledge may be obtained of the condition and representations of the applicants for relief. One of the principal objects of the hospice will be to grant relief to unfortunate persons discharged from prison by relieving their primary necessities, and thus preventing them from again committing crime. It is also proposed to solicit contributions of food for the supply of the kitchens, in order that the appeals to the public for pecuniary aid may be as few as possible. The outlines of this plan were discussed at considerable length, and his royal highness expressed the gratification he felt at assisting in the development of an undertaking which had long occupied his anxious consideration. The reverend gentlemen present also expressed their cordial approval of the project, and offered to advocate its claims in their respective churches. It was also resolved to apply to the Right Hon. the Lord Mayor for the use of the Egyptian Hall, at the Mansion-house, where it is intended to hold a public meeting, in order that the details of the plan may be fully explained.

THE DORSETSHIRE LABOURERS OF THE NINETEENTH CENTURY.—At the Quarter Sessions of the peace of the county of Dorset, held at Dorchester on Tuesday last, the report of the chaplain of the gaol was read in open court, and contained the following startling facts under the head of "Statistics of crime." After congratulating the county upon the decrease of crime during the past year, amounting to at least 26 per cent., it states "that there had been 828 committals during the present year. Out of 828, into whose religious and moral condition he had closely inquired, I find that 267 had never attended any place of divine worship, either in the churches of the Establishment or Dissenting chapels, and 361 had never learnt to read. Out of 749 who could repeat the Lord's Prayer, 386 had not the slightest notion of its meaning; and out of 622 who could repeat the Apostle's Creed, 137, or nearly one-sixth part, had no knowledge of the nature, the work, or even the name of Christ."

LITERATURE.

Recollections of a Forest Life: or, The Life and Travels of Kah-ge-gah-bowh, or George Copway, Chief of the Ojibway Nation. London: Charles Gilpin.

The Traditional History and Characteristic Sketches of the Ojibway Nation. By G. COPWAY, or Kah-ge-gah-bowh. London: Gilpin.

THESE books have great and novel literary interest. One of them is the first volume of Indian history written by an Indian; the other is the story of the life of a child of the forest, heard from his own eloquent nature-taught lips. Both contain much diversified and singular information: facts for the ethnologist and the student of the religious history of mankind; blended with tale, tradition, and incident, the very material for romance. So unique a contribution to English literature is a welcome and attractive gift. Such a gift is entitled, although needing it less than a majority of works of home production, to an exception from the ordinary rules of criticism. Read with a generous spirit, it will prove exceedingly instructive, amusing, and gratifying.

But the moral interest of these books is far deeper still. But a few years ago their author roamed the desolate wilderness, in "a wild and savage state;" now he has reached the full height of a Christian manhood, has been for some years a missionary of "the everlasting gospel" to his brethren, and has engaged in well-considered and earnest labours for the deliverance of his nation from ignorance and barbarism, and their elevation to the rank of a civilized and Christian people. The personal narrative of such a man furnishes a fine illustration of the power of Christianity, and a suggestive testimony to missions: and his history of his nation is full of powerful excitements to the philanthropist and Christian.

The presence of Mr. Copway at the recent Peace Congress has already rendered him well-known to many persons in this country, and has prepared a wide reception for these well-timed and acceptable reprints of his works. We must allow him to make his literary appearance with "a word to the reader," prefixed to his autobiography.

"It would be presumptuous in one who has but recently been brought out of a wild and savage state, and who has since received but three years' schooling, to undertake, without any assistance, to publish to the world a work of any kind. It is but a few years since I began to speak the English language. An unexpected opportunity occurred of submitting my manuscript to a friend, who has kindly corrected all serious grammatical errors, leaving the unimportant ones wholly untouched, that my own style may be exhibited as truly as possible. The language (except in a few short sentences), the plan, and the arrangement, are all my own, and I am wholly responsible for all the statements and the remaining defects. My work is now accomplished; and I am too well aware of the many faults which are still to be found therein. Little could I imagine that I should have to contend with so many obstacles. All along I have felt my great deficiency, and my inadequacy for such an undertaking. I would fain hope, however, that the kind reader will throw the mantle of charity over errors of every kind. I am a stranger in a strange land! And often, when the sun is sinking in the western sky, I think of my former home; my heart yearns for the loved of other days, and tears flow like the summer rain. How the heart of the wanderer and pilgrim, after long years of absence, beats, and his eyes fill, as he catches a glance at the hills of his nativity, and reflects upon the time when he pressed the lips of a mother, or sister, now cold in death. Should I live, this painful pleasure will yet be mine. 'Blessed be the Lord, who hath helped me hitherto.'"

It is at once apparent to the reader of these books that the correcting hand to which they have been submitted has not tampered with the native thought and utterance of the author. Every page has the traces of originality—is stamped with the individuality of the Indian. The style is full of nature and freshness; highly figurative and picturesque, characteristically eloquent, often vehement; and glows with poetic feeling and enthusiasm. The mind of the red-man historian is observant, keen, and powerful; his heart all generosity and tenderness. He states his facts, and throws out his free thoughts, in a manner the most intelligent and expressive; with humour, with touching pathos, with fearless manfulness. Whatever is inharmonious or prosy, or to be wished away, fault-finding is quite out of the question—for there is a more than compensating beauty and power, which makes its own deep impression, and obliterates every other. Very rarely can a reader get the enjoyment of anything so rich and genuine.

Kah-ge-gah-bowh takes us to his forest birthplace in the following pictures:—

"From a land of wildness and desolate solitude I come, and at the feet of noble Britons drop the tears of pleasure, and pay a humble homage, not to man, but to the greatness of the Palefaces—or that which makes them great—science and religion; in presenting myself before them as I do. None of my race have, perhaps, seen the different phases of one man's varied history as I have. The path I have trodden has been here and there rugged, steep, and intricate. Flowers and thorns have clustered in my bosom at the same time, and have left the aching heart to bleed. Sunshine has also succeeded the darkest hours of sorrow and the bereavements of the past. I have shouted to-day in the ecstasies of delight, and to-morrow I have sobbed in agony for departed joys! Yet,

after all, I could wish to live a life over again, which, of itself, has some bright spots, which the future itself cannot efface with its glory. Thought recurs to the innocence of childhood, when no care appeared, as foreboding clouds in the distant sky; but when, half-naked, I sent my shout of merry laughter into the distant woods, or mocked the birds which sang over me. A nature as free as the deer, a heart as light as the dawn of day.

"Lakes, rivers, wild woods, and mountain peaks, frequented in youth, arise, and still can I feel the glowing of youth's fires, which then were fanned by the breath of heaven. I drank from the hand of Nature. Her cup, ever running over, gave its delight, which nothing could supply, but that which runs in a stream from the skies. The earth then was covered with new-born beauties and blossoms.

"I loved the woods and the chase. I had the nature for it, and gloried in nothing else. The mind for letters was in me, but was asleep, till the dawn of Christianity arose, and awoke the slumbers of the soul into energy and action. You will see that I served the imaginary gods of my poor blind father. I was out early and late in quest of the favours of the *Mon-e-doo* (spirits), who, it was said, were numerous—who filled the air! At early dawn I watched the rising of the *palace of the Great Spirit—the sun*—who, it was said, made the world! Early as I can recollect, I was taught that it was the gift of the many spirits to be a good hunter and warrior; and much of my time I devoted in search of their favours. On the mountain-top, or along the valley or the water-brook, I searched for some kind of intimation from the spirits who made their residence in the noise of the waterfalls. I dreaded to hear the voice of the angry spirit in the gathering clouds. I looked with anxiety to catch a glimpse of the wings of the Great Spirit, who shrouded himself in rolling white and dark clouds—who, with his wings, fanned the earth, and laid low the tall pines and hemlock in his course—who rode in whirlwinds and tornadoes, and plucked the trees from their woven roots—who chased other gods from his course—who drove the bad spirit from the surface of the earth, down to the dark caverns of the deep. Yet he was a kind spirit. My father taught me to call that spirit *Ke-sha-mon-e-doo—benevolent spirit*—for his ancestors taught him no other name to give to that spirit who made the earth, with all its variety and smiling beauty. His benevolence I saw in the running of the streams, for the animals to quench their thirst and the fishes to live; the fruit of the earth teemed wherever I looked. Everything I saw said, *Ke-sha-mon-e-doo min-ge-oo-she-ig—the benevolent spirit made me*. 'Where is he?' My father pointed to the sun. 'What is his will concerning me and the rest of the Indian race?' This was a question that I found no one could answer, until a beam from heaven shone on my pathway, which was very dark, when first I saw that there was a true heaven—not in the far-setting sun, where the Indian anticipates a rest, a home for his spirit—but in the bosom of the highest."

The ancestors of Kah-ge-gah-bowh settled, some generations ago, in a district on the shores of Rice Lake, Canada West, from which their tribe, the *Crane tribe of the Ojibway nation*, had just driven the Hurons. He was born in 1818. Friendly intercourse existed between the tribe and the whites, and thus some knowledge was obtained of the manners and customs of the latter. The father of Kah-ge-gah-bowh is still living, one of the chiefs of Rice Lake Indian village; he has been long a convert to Christianity, and living under its transforming power. His mother is of the *Eagle tribe*, and he says, was "a sensible woman," and "a good hunter;" she, also, became a Christian, and died happy in having found the Great Spirit a Father to his forest children.

We cannot linger among the scenes of early life; we give another brief extract—premising that the Rice Lake village had been visited by Methodist missionaries, who had established a school, and that the Indians there had thus acquired some knowledge of Christian truth. At one of their camp meetings, Kah-ge-gah-bowh first felt the reality and power of that truth. We do not quote the whole scene, because we cannot hide from ourselves that it is tinged with fanaticism, and we desire to avoid remarks respecting the proceedings of earnest religious men, when we cannot speak of them with sincere approval. While hearing a sermon on "the great day of wrath," the Indian lad was most affectingly impressed and excited, and learned to pray,—

"—then I found relief, as though a stream had been let loose from the skies to my heart. Joy succeeded this knowledge, and, were I to live long, I never can forget the feelings with which I rose and spoke the first English words—'Glory to Jesus.' I looked around for my father, and saw him. I told him that I had found 'Jesus.' He embraced me and kissed me; I threw myself into his arms. I felt as strong and happy, yet as humble as a poor Indian boy saved by grace. During that night I did not sleep. The next morning, my cousin, George Shawney, and myself, went out into the woods to sing and pray. As I looked at the trees, the hills, and the valleys, O how beautiful they all appeared! I looked upon them, as it were, with new eyes and new thoughts. Amidst the smiles of creation, the birds sang sweetly, as they flew from tree to tree. We sang

'Jesus, the name that charms our fears.'"

We give all honour to the excellent and laborious men who have been the instruments in the working of those happy changes in the personal and social life of the Indians, of which so much is gratefully and admiringly said by the author. But we are unable to repress the thought, that it is truly a pity that Christian influences should be conventional—that instead of the natural development of the savage sought out and blessed by the gospel, a peculiar old-world form of thought and speech, not essential, not even scriptural, should be imposed ready-made on the awakening mind. It is the one jar in this book, making the one pain-

ful impression on us, that there occurs a stereotyped Methodist phraseology, without fitness or beauty, which is a fetter to the free nature, a mean ungraceful rag on the regenerated spirit, of this noble child of the forest. We do not blame him or his praiseworthy teachers: it is an effect likely enough to arise under the influence and guidance of any and all of us. But it is not only unnecessary and undesirable, it is positively an evil and an injury.

Mr. Copway was selected for missionary work; subsequently he received some two years' education; and then gave himself most devotedly and unweariedly to the elevation of his people. The establishment of schools and missions, the promotion of agriculture, efforts for the civilization of the nation and the improvement of its government, have occupied the energies of this remarkable man. His labours have, however, been checked, and his plans frustrated, by social circumstances and the policy of government. He therefore has devised a scheme for the concentration of the Indians of the North-west. The evils from which his nation chiefly suffer are from the demoralization of intercourse with the whites—the effects of *fire-water*—the introduction of new diseases,—these combine to diminish their numbers, while the uncertainty of their hold on the soil, the changes arising from sale and other causes, bar their progress to civilization, and drive them from their homes and possessions, now "to seek a refuge in Missouri"—hereafter, perhaps, "to scale the Rocky Mountains"—and at last, for aught that can be told, "to the Pacific ocean, there to find their graves." Mr. Copway, contemplating this, says, "My only trust is, that there is a just God." The plan which he seeks to further is—

"To call upon the general government to grant to the Indians a part of the north-western territory, west of the Iowa territory, for the use and occupancy of all those Indians who are living there in a scattered condition, where they can enjoy permanent homes, the advantages of education and agricultural instruction; so that, after a time, when they shall have become christianized and enlightened, they may be incorporated into the Federal Union as a state."

Other enlightened persons look to some such plan as the only salvation for the Indians; and the legislatures of North Carolina and Pennsylvania, after hearing addresses from Mr. Copway, passed resolutions in its favour. The latter of these addresses is contained in the present volume. It is a very noble and eloquent production. It may have gained something by its written form, but probably not more than it has lost by the absence of the expressive Indian delivery.

We have hardly left ourselves room to speak of "The Traditional History of the Ojibway Nation," which is, in many respects, the most important and engaging work of the two. The remarks we made, at the commencement of this notice, on the style and matter of Mr. Copway, were intended to apply to this book more fully even than to his autobiography. It is the red man's story of that which only the red man knows; a deeply interesting memorial of a peculiar and powerful nation; a rich remnant of a tale of which too much is for ever lost to the world. It contains an account of the country of the Ojibways—their origin and emigrations—their occupations, games, and exercises—their wars with the Sioux, the Iroquois, and the Hurons—their legendary stories, their language, and religion—some notices of early discovery, trade, missions, and improvements—and an exposition and defence of the scheme of concentration already referred to by us. It has higher merits, and fewer defects, than its companion volume: it commends itself to the student for its historic and literary value, and to the general reader for its freshness of topic and power of fascination.

We should like to give a specimen of the beautiful legends of the Indians, but must content ourselves with extracting the following account of the origin of the "medicine worship," as related to Mr. Copway when he passed "the mysterious ordeal" which accompanies admission to the clan.

"When Keshamonedoo made the red men, he made them happy. The men were larger, were fleet on foot, were more dexterous in games, and lived to an older age than now. The forest abounded with game, the trees were loaded with fruit, and birds who have now a black plumage were dressed with pure white. The birds and the fowls ate no flesh, for the wide prairies were covered with fruits and vegetables. The fish in the waters were large. The Monedoo from heaven watched the blaze of the wigwam's fires, and these were as countless as the stars in the sky. Strange visitants from heaven descended every few days, and inquired of the Indians whether anything was wrong. Finding them happy and contented, they returned to their high homes. These were tutelary gods, and they consulted with the sages of the different villages, and advised all not to climb a vine which grew on the earth, and whose top reached the sky, as it was the ladder on which the spirits descended from heaven to earth, to bless the red men. One of these errand-spirits became intimate with one of the young braves, who dwelt in a cabin with his grandmother, and favoured him with invitations to stroll with it among the various villages around. The favour shown by this god for the young man produced a jealousy among his brethren, and during the absence of his distinguished friend, the favoured one was much troubled by his neighbours, who envied him his situa-

tion. On one occasion, when this persecution became intolerable, he determined to leave his country, and, if possible, accompany the spirit to the skies. The chief men had enjoined on all the duty to refrain from any desire or any attempt to ascend the vine whose branches reached the heavens, telling them that to do so would bring upon them severe penalties. The spirit finding the young man quite sad, inquired, learned the true cause of his sorrow, and taking him, reascended. The old woman cried for his return, 'Noosis, be-ye-wain, be-ye-wain.' 'My child, come back, come back!' He would not come home, and the woman having adjusted all her matters in the lodge, after the nightfall repaired to the vine and began to ascend it. In the morning the Indians found the lodge she had inhabited empty, and soon espied her climbing the vine. They shouted to her, 'Shay! ah-wos be-ye-wain, mah-je-me-di-moo-da-yeesh!' 'Hollo! come back you old witch you!' But she continued ascending—up, up, up. A council was held to determine what inducement could be made to her to return. They could hear her sobbing for her grandson. 'Ne-gah-wak-bah-mah nos-sis.' 'I will yet see my child.' Consternation and fear filled the heart of the nation, for one of their number was disobeying the Great Spirit. Indignation and fear were seen in the acts of the warriors, and the light of the transgressor's burning wigwam shed its lurid rays around. The woman nearing the top of the vine, which was entwined around one of the stars of heaven, and about entering that place, when the vine broke, and down she came, with the broken vine, which had before been the ladder of communication between heaven and earth. The natives, as they passed by her, as she sat in the midst of the ruin she had wrought, pushed her declining head, saying, 'Whah, ke nah mah dah bee mage men di moo ya yeesh!' 'There you sit, you wicked old witch.' Some kicked her, others dragged her by her hair, and thus expressed their disapprobation. 'All who shall live after thee shall call thee *Eguu*, (woman). The news of this disaster spread rapidly from village to village. Some numbers of men, women, and children, were singularly affected. Some complained of pains in their heads, and others of pain in various parts of their bodies. Some were unable to walk, and others were equally unable to speak. They thought some of these fell asleep, for they knew not what death was. They had never seen its presence. A deep solemnity began its reign in all the villages. There was no more hunting, no more games, and no song was sung to soothe the sun to its evening rest. Ah, it was then a penalty followed transgression. Disease was the consequence of the breaking of the vine. Death followed. One day, in the midst of their distress, they consulted each other to determine what could be done. None knew. They watched carefully for the descent of those beings who used to visit them—and at length they came. Each strove with eagerness to tell his story. They soon found that the strangers were silent and sad. They asked the nations what they wished to tell the Great Spirit in their distress. The first sent a petition that the vine might be replaced between heaven and earth. The second sent that the Great Spirit might cause the disease to leave them. The third sent a petition to have the old woman killed, since she was the cause of so much distress. The fourth desired that the Great Spirit would give them a great deal of game. The fifth, and last, that the Great Spirit would send them that which would calm and relieve them in distress. After they had heard these, the strangers left, telling the Indians to wait, and they should know what the Great Spirit would say to each of the petitioners. Each day of their absence seemed a month. At length they came and gathered near the eager people. They told them that they must die, as the vine that had connected earth to heaven was broken; but the Great Spirit has sent us to release you, and to tell you what you must do hereafter. The strangers then gathered up all the flowers from the plains, river and lake sides; and after drying them on their hands, blew the leaves with their breath, and they were scattered all over the earth,—wherever they fell they sprang up, and became herbs to cure all disease. The Indians instituted a dance, and with it a mode of worship. These few, there met, were the first who composed a Medicine Lodge: they received their charter from the Great Spirit, and thus originated the 'Medicine Worship.' The strangers gave them these words, and then left:—

"There is not a flower that buds, however small, that is not made for some wise purpose.

"There is not a blade of grass, however insignificant, that the Indian does not require.

"Learning this, and acting in accordance with these truths, will work out your own good, and will please the Great Spirit."

We wish that these volumes may have the extensive sale they so thoroughly deserve: it is almost a duty to obtain them, and no one will read them without instruction and delight.

TEMPERANCE DEMONSTRATION AT DRURY-LANE THEATRE.—A great temperance meeting was held on Monday night, as the first of a series in the metropolis, at Drury-lane theatre. The immense building was almost filled, notwithstanding the charge for admission, which the committee were obliged by the lessees to raise almost to playhouse prices, "to ensure the respectability of the audience." The Secretary stated, that invitations had been addressed to the Duke of Wellington [laughter], Lord Ashley, and other noblemen: the former replied that "public duty" prevented his attendance. Lawrence Heyworth, Esq., M.P., presided. J. Cassell, Esq., addressed the meeting at some length. Mr. G. Cruickshank, the well known artist, interested the audience with Shaksperian citations apropos to the occasion. The Revs. W. Forster and G. W. McCree also spoke; but the great attraction was the Rev. G. Copway, the Indian chief, who appeared in his "native dress": the conclusion of his speech was made laughable by the poor mad poet, Duncan, climbing on the stage, to give him a bunch of grapes. A band played the "Drum Polka," and other pieces; the National Anthem concluding the performances.

LITERARY MISCELLANY.

PLEASURES OF CONTENTMENT.—I have a rich neighbour that is always so busy that he has no leisure to laugh; the whole business of his life is to get money, and more money, that he may still get more and more money. He is still drudging on, saying that Solomon says, "The diligent hand maketh rich." And it is true, indeed, but he considers not that it is not in the power of riches to make a man happy, for it was wisely said by a man of great observation, "That there be as many miseries beyond riches as on this side of them." And yet God deliver us from pinching poverty; and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches; when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silkworm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself. And this many rich men do—loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for health and competence; and, above all, for a quiet conscience.—*Isaac Walton.*

THE FRENCH AND ENGLISH.—The French, unrivalled in scientific precision, are stricken with impotence when they approach the higher regions of poetical or spiritual thought. Pre-eminent as a military people, they have signally failed in all attempts to add naval success to their other achievements. And with the thoughts of the whole people, occupied for sixty years in the search after that "abstract perfection in government" (which, as Canning remarked, is not an object of reasonable pursuit, because it is not one of possible attainment); and with as fair a field, and as unimpeded a career, as was ever vouchsafed to any nation in Europe—they are actually at the present time no nearer than at the beginning to the realization of their ideal. While the English, on the other hand—loathing abstract thought, looking with suspicion or contempt on all endeavours after scientific accuracy in moral or political questions, empiric, tentative, often blundering, always unsystematic, alternately sleeping in smiling apathy, and awakening with a panic start—now straining at the smallest hardship, now swallowing the most monstrous oppression; now neglecting the growth of the most frightful evils, now arousing themselves to the most microscopic vigilance; now wretched, frantic, and remorseful, if a criminal is harshly treated, or a pauper inadequately fed; now contemplating with serene indifference the grinding misery of thousands; nevertheless have contrived to advance with magical rapidity in the material arts of life; and to proceed, though at a far slower rate, with the remedy of public ills and the diffusion of social welfare. Surrounded by difficulties, they succeed in maintaining their freedom unimpaired, and even confirmed; and in making almost yearly some steps—halting, and uncertain as they are—towards a better and wiser government.—*Edinburgh Review.*

THE LATE PROFESSOR NEANDER.—Neander's charity was unbounded. Poor students were not only presented with tickets to his lectures, but were also often provided by him with money and clothing. Not a farthing of the money received for his lectures ever went to supply his own wants; it was all given away for benevolent purposes. The income from his writings was bestowed upon the Missionary, Bible, and other societies, and upon hospitals. Thoughts of himself never seemed to have obtruded upon his mind. He would sometimes give away to a poor student all the money he had about him, at the moment the request was made of him, even his new coat, retaining the old one for himself. You have known this great man in your country more on account of his learning from his books, than in any other way; but here, where he has lived, one finds that his private character, his piety, his charity, have distinguished him above all others. It would be difficult to decide whether the influence of his example has not been as great as that of his writings upon the thousands of young men who have been his pupils. Protestants, Catholics, nearly all the leading preachers throughout Germany have attended his lectures, and all have been more or less guided by him. While philosophy has for years been attempting to usurp the place of religion, Neander has been the chief instrument in combating it, and in keeping the true faith constantly before the students. He was better acquainted with the Church history and the writings of the Fathers, than any one of his time. It has been the custom, upon the recurrence of his birthday, for the students to present to him a rare edition of one of the Fathers, and thus he has come to have one of the most complete sets of their writings to be found in any library. Turning from his great literary attainments, from all considerations suggested by his profound learning, it is pleasant to contemplate the pure Christian character of the man. Although born a Jew, his whole life seemed to be a sermon upon the text, "That disciple whom Jesus loved said unto Peter, 'It is the Lord!'" Neander's life resembled more "that disciple's" than any other. He was the loving John, the new Church father of our times. His sickness was only of a few days' duration. On Monday he held his lecture as usual. The next day he was seized with a species of cholera. A day or two of pain was followed by a lucid interval, when the physicians were encouraged to hope for his recovery. During this interval he dictated a page

mitted for trial. This expectation, however, was not realized, the prisoners being remanded till Friday next. The evidence adduced possessed no great novelty or interest, being to some extent a repetition of details which have already been made public, and where fresh facts were adduced, they were merely such as supplied blanks in the indirect proof of guilt. When the prisoners were one by one brought into the court-room, their appearance was narrowly watched, but indicated no material change. A curious piece of pantomime occurred during the proceedings on the part of the prisoner Jones, which, singular to say, was only observed by one or two people in a crowded room. The accused were drawn up in a semicircular form at the entrance end of the court-room, a turnkey being placed between each of them, to prevent communication. During a pause in the proceedings, Jones, who had managed to fall behind a little, caught Levi Harwood's eye unobserved, and clenching his fist at the same time, and slightly raising it, with a motion of his lips, and a glance at Smith, he very significantly conveyed the kind of treatment the approver would receive if an opportunity ever offered. The proceedings terminated about half-past 12 o'clock, and would have been over much sooner, but that the Chairman and Mrs. Seabrook, with whom Levi Harwood lodged, appeared to misunderstand, or not choosing to answer, the very leading questions which were put to her, and many of her answers being unintelligible. The trial cannot take place until March next at the earliest, when in all probability the fate of the prisoners, for good or for evil, will be decided at the Kingston Assizes.

THE BURGLARY IN THE REGENT'S PARK.—Two additional men—Mahon, alias Hollinsdale, and Robinson—were apprehended on Sunday night, on suspicion of being concerned with Dyson in the robbery at Mr. Holford's. Mahon's hands were found to be wounded, as from shots—wounds, according to the surgeon, inflicted within a fortnight. A cabman saw two men, on the morning of the robbery—one of them, Mahon, bleeding from the hand, and showed him a pump where he might wash it; the other, was bleeding from the head and face, and he drove him to the Strand. Both prisoners were remanded.

PREVENTION OF MENDICANCY AND DESTITUTION.—A numerously-attended meeting of the Committee of the Leicester-square Soup Kitchen and Hospice, was held yesterday week, the Duke of Cambridge in the chair, to consider the outlines of a plan on an enlarged scale for the prevention of destitution and mendicancy in the metropolis. The object the Committee has in view is, to afford good shelter and the means of employment to all the deserving and destitute poor in the metropolis, whose necessities during the winter months have never hitherto been adequately relieved, and whose sufferings are for the most part concealed from the notice of those whose humanity would otherwise gladly succour them. The plan proposed by the Committee embraces—a soup kitchen for the supply of food, an asylum to provide shelter, a system of free registration to obtain employment, and lavatories for the promotion of cleanliness. They propose to form one hundred of these establishments in various parts of the metropolis, to which the wandering and houseless poor shall at all times have gratuitous access. The institutions are to be under the government of the resident clergy and two committees, to be composed of persons of either sex, belonging to the various grades of society. It is hoped that, by constituting the committees in this manner, a correct knowledge may be obtained of the condition and representations of the applicants for relief. One of the principal objects of the hospice will be to grant relief to unfortunate persons discharged from prison by relieving their primary necessities, and thus preventing them from again committing crime. It is also proposed to solicit contributions of food for the supply of the kitchens, in order that the appeals to the public for pecuniary aid may be as few as possible. The outlines of this plan were discussed at considerable length, and his royal highness expressed the gratification he felt at assisting in the development of an undertaking which had long occupied his anxious consideration. The reverend gentlemen present also expressed their cordial approval of the project, and offered to advocate its claims in their respective churches. It was also resolved to apply to the Right Hon. the Lord Mayor for the use of the Egyptian Hall, at the Mansion-house, where it is intended to hold a public meeting, in order that the details of the plan may be fully explained.

THE DORSETSHIRE LABOURERS OF THE NINETEENTH CENTURY.—At the Quarter Sessions of the peace of the county of Dorset, held at Dorchester on Tuesday last, the report of the chaplain of the gaol was read in open court, and contained the following startling facts under the head of "Statistics of crime." After congratulating the county upon the decrease of crime during the past year, amounting to at least 26 per cent., it states "that there had been 828 committals during the present year. Out of 828, into whose religious and moral condition he had closely inquired, I find that 267 had never attended any place of divine worship, either in the churches of the Establishment or Dissenting chapels, and 361 had never learnt to read. Out of 749 who could repeat the Lord's Prayer, 386 had not the slightest notion of its meaning; and out of 622 who could repeat the Apostle's Creed, 137, or nearly one-sixth part, had no knowledge of the nature, the work, or even the name of Christ."

LITERATURE.

Recollections of a Forest Life: or, The Life and Travels of Kah-ge-gah-bowh, or George Copway, Chief of the Ojibway Nation. London: Charles Gilpin.

The Traditional History and Characteristic Sketches of the Ojibway Nation. By G. COPWAY, or Kah-ge-gah-bowh. London: Gilpin.

THESE books have great and novel literary interest. One of them is the first volume of Indian history written by an Indian; the other is the story of the life of a child of the forest, heard from his own eloquent nature-taught lips. Both contain much diversified and singular information: facts for the ethnologist and the student of the religious history of mankind; blended with tale, tradition, and incident, the very material for romance. So unique a contribution to English literature is a welcome and attractive gift. Such a gift is entitled, although needing it less than a majority of works of home production, to an exception from the ordinary rules of criticism. Read with a generous spirit, it will prove exceedingly instructive, amusing, and gratifying.

But the moral interest of these books is far deeper still. But a few years ago their author roamed the desolate wilderness, in "a wild and savage state;" now he has reached the full height of a Christian manhood, has been for some years a missionary of "the everlasting gospel" to his brethren, and has engaged in well-considered and earnest labours for the deliverance of his nation from ignorance and barbarism, and their elevation to the rank of a civilized and Christian people. The personal narrative of such a man furnishes a fine illustration of the power of Christianity, and a suggestive testimony to missions: and his history of his nation is full of powerful excitements to the philanthropist and Christian.

The presence of Mr. Copway at the recent Peace Congress has already rendered him well-known to many persons in this country, and has prepared a wide reception for these well-timed and acceptable reprints of his works. We must allow him to make his literary appearance with "a word to the reader," prefixed to his autobiography.

"It would be presumptuous in one who has but recently been brought out of a wild and savage state, and who has since received but three years' schooling, to undertake, without any assistance, to publish to the world a work of any kind. It is but a few years since I began to speak the English language. An unexpected opportunity occurred of submitting my manuscript to a friend, who has kindly corrected all serious grammatical errors, leaving the unimportant ones wholly untouched, that my own style may be exhibited as truly as possible. The language (except in a few short sentences), the plan, and the arrangement, are all my own, and I am wholly responsible for all the statements and the remaining defects. My work is now accomplished; and I am too well aware of the many faults which are still to be found therein. Little could I imagine that I should have to contend with so many obstacles. All along I have felt my great deficiency, and my inadequacy for such an undertaking. I would fain hope, however, that the kind reader will throw the mantle of charity over errors of every kind. I am a stranger in a strange land! And often, when the sun is sinking in the western sky, I think of my former home; my heart yearns for the loved of other days, and tears flow like the summer rain. How the heart of the wanderer and pilgrim, after long years of absence, beats, and his eyes fill, as he catches a glance at the hills of his nativity, and reflects upon the time when he pressed the lips of a mother, or sister, now cold in death. Should I live, this painful pleasure will yet be mine. 'Blessed be the Lord, who hath helped me hitherto.'"

It is at once apparent to the reader of these books that the correcting hand to which they have been submitted has not tampered with the native thought and utterance of the author. Every page has the traces of originality—is stamped with the individuality of the Indian. The style is full of nature and freshness; highly figurative and picturesque, characteristically eloquent, often vehement; and glows with poetic feeling and enthusiasm. The mind of the red-man historian is observant, keen, and powerful; his heart all generosity and tenderness. He states his facts, and throws out his free thoughts, in a manner the most intelligent and expressive; with humour, with touching pathos, with fearless manfulness. Whatever is inharmonious or prosy, or to be wished away, fault-finding is quite out of the question—for there is a more than compensating beauty and power, which makes its own deep impression, and obliterates every other. Very rarely can a reader get the enjoyment of anything so rich and genuine.

Kah-ge-gah-bowh takes us to his forest birthplace in the following pictures:—

"From a land of wildness and desolate solitude I come, and at the feet of noble Britons drop the tears of pleasure, and pay a humble homage, not to man, but to the greatness of the Palefaces—or that which makes them great—science and religion; in presenting myself before them as I do. None of my race have, perhaps, seen the different phases of one man's varied history as I have. The path I have trodden has been here and there rugged, steep, and intricate. Flowers and thorns have clustered in my bosom at the same time, and have left the aching heart to bleed. Sunshine has also succeeded the darkest hours of sorrow and the bereavements of the past. I have shouted to-day in the ecstasies of delight, and to-morrow I have sobbed in agony for departed joys! Yet,

after all, I could wish to live a life over again, which, of itself, has some bright spots, which the future itself cannot efface with its glory. Thought recurs to the innocence of childhood, when no care appeared, as foreboding clouds in the distant sky; but when, half-naked, I sent my shout of merry laughter into the distant woods, or mocked the birds which sang over me. A nature as free as the deer, a heart as light as the dawn of day.

"Lakes, rivers, wild woods, and mountain peaks, frequented in youth, arise, and still can I feel the glowing of youth's fires, which then were fanned by the breath of heaven. I drank from the hand of Nature. Her cup, ever running over, gave its delight, which nothing could supply, but that which runs in a stream from the skies. The earth then was covered with new-born beauties and blossoms.

"I loved the woods and the chase. I had the nature for it, and gloried in nothing else. The mind for letters was in me, but was asleep, till the dawn of Christianity arose, and awoke the slumbers of the soul into energy and action. You will see that I served the imaginary gods of my poor blind father. I was out early and late in quest of the favours of the *Mon-e-doo* (spirits), who, it was said, were numerous—who filled the air! At early dawn I watched the rising of the *palace of the Great Spirit—the sun—who, it was said, made the world!* Early as I can recollect, I was taught that it was the gift of the many spirits to be a good hunter and warrior; and much of my time I devoted in search of their favours. On the mountain-top, or along the valley or the water-brook, I searched for some kind of intimation from the spirits who made their residence in the noise of the waterfalls. I dreaded to hear the voice of the angry spirit in the gathering clouds. I looked with anxiety to catch a glimpse of the wings of the Great Spirit, who shrouded himself in rolling white and dark clouds—who, with his wings, fanned the earth, and laid low the tall pines and hemlock in his course—who rode in whirlwinds and tornadoes, and plucked the trees from their woven roots—who chased other gods from his course—who drove the bad spirit from the surface of the earth, down to the dark caverns of the deep. Yet he was a kind spirit. My father taught me to call that spirit *Ke-sha-mon-e-doo—benevolent spirit*—for his ancestors taught him no other name to give to that spirit who made the earth, with all its variety and smiling beauty. His benevolence I saw in the running of the streams, for the animals to quench their thirst and the fishes to live; the fruit of the earth teemed wherever I looked. Everything I saw said, *Ke-sha-mon-e-doo nin-ge-oo-she ig—the benevolent spirit made me.* 'Where is he?' My father pointed to the sun. 'What is his will concerning me and the rest of the Indian race?' This was a question that I found no one could answer, until a beam from heaven shone on my pathway, which was very dark, when first I saw that there was a true heaven—not in the far-setting sun, where the Indian anticipates a rest, a home for his spirit—but in the bosom of the highest."

The ancestors of Kah-ge-gah-bowh settled, some generations ago, in a district on the shores of Rice Lake, Canada West, from which their tribe, the *Crane tribe* of the Ojibway nation, had just driven the Hurons. He was born in 1818. Friendly intercourse existed between the tribe and the whites, and thus some knowledge was obtained of the manners and customs of the latter. The father of Kah-ge-gah-bowh is still living, one of the chiefs of Rice Lake Indian village; he has been long a convert to Christianity, and living under its transforming power. His mother is of the *Eagle tribe*, and he says, was "a sensible woman," and "a good hunter;" she, also, became a Christian, and died happy in having found the Great Spirit a Father to his forest children.

We cannot linger among the scenes of early life; we give another brief extract—premising that the Rice Lake village had been visited by Methodist missionaries, who had established a school, and that the Indians there had thus acquired some knowledge of Christian truth. At one of their camp meetings, Kah-ge-gah-bowh first felt the reality and power of that truth. We do not quote the whole scene, because we cannot hide from ourselves that it is tinged with fanaticism, and we desire to avoid remarks respecting the proceedings of earnest religious men, when we cannot speak of them with sincere approval. While hearing a sermon on "the great day of wrath," the Indian lad was most affectingly impressed and excited, and learned to pray,—

"—then I found relief, as though a stream had been let loose from the skies to my heart. Joy succeeded this knowledge, and, were I to live long, I never can forget the feelings with which I rose and spoke the first English words—'Glory to Jesus.' I looked around for my father, and saw him. I told him that I had found 'Jesus.' He embraced me and kissed me; I threw myself into his arms. I felt as strong and happy, yet as humble as a poor Indian boy saved by grace. During that night I did not sleep. The next morning, my cousin, George Shawney, and myself, went out into the woods to sing and pray. As I looked at the trees, the hills, and the valleys, O how beautiful they all appeared! I looked upon them, as it were, with new eyes and new thoughts. Amidst the smiles of creation, the birds sang sweetly, as they flew from tree to tree. We sang

'Jesus, the name that charms our fears.'

We give all honour to the excellent and laborious men who have been the instruments in the working of those happy changes in the personal and social life of the Indians, of which so much is gratefully and admiringly said by the author. But we are unable to repress the thought, that it is truly a pity that Christian influences should be conventional—that instead of the natural development of the savage sought out and blessed by the gospel, a peculiar old-world form of thought and speech, not essential, not even scriptural, should be imposed ready-made on the awakening mind. It is the one jar in this book, making the one pain-

ful impression on us, that there occurs a stereotyped Methodist phraseology, without fitness or beauty, which is a fetter to the free nature, a mean ungraceful rag on the regenerated spirit, of this noble child of the forest. We do not blame him or his praiseworthy teachers: it is an effect likely enough to arise under the influence and guidance of any and all of us. But it is not only unnecessary and undesirable, it is positively an evil and an injury.

Mr. Copway was selected for missionary work; subsequently he received some two years' education; and then gave himself most devotedly and unweariedly to the elevation of his people. The establishment of schools and missions, the promotion of agriculture, efforts for the civilization of the nation and the improvement of its government, have occupied the energies of this remarkable man. His labours have, however, been checked, and his plans frustrated, by social circumstances and the policy of government. He therefore has devised a scheme for the concentration of the Indians of the North-west. The evils from which his nation chiefly suffer are from the demoralization of intercourse with the whites—the effects of *fire-water*—the introduction of new diseases—these combine to diminish their numbers, while the uncertainty of their hold on the soil, the changes arising from sale and other causes, bar their progress to civilization, and drive them from their homes and possessions, now "to seek a refuge in Missouri"—hereafter, perhaps, "to scale the Rocky Mountains"—and at last, for aught that can be told, "to the Pacific ocean, there to find their graves." Mr. Copway, contemplating this, says, "My only trust is, that there is a just God." The plan which he seeks to further is—

"To call upon the general government to grant to the Indians a part of the north-western territory, west of the Iowa territory, for the use and occupancy of all those Indians who are living there in a scattered condition, where they can enjoy permanent homes, the advantages of education and agricultural instruction; so that, after a time, when they shall have become christianized and enlightened, they may be incorporated into the Federal Union as a state."

Other enlightened persons look to some such plan as the only salvation for the Indians; and the legislatures of North Carolina and Pennsylvania, after hearing addresses from Mr. Copway, passed resolutions in its favour. The latter of these addresses is contained in the present volume. It is a very noble and eloquent production. It may have gained something by its written form, but probably not more than it has lost by the absence of the expressive Indian delivery.

We have hardly left ourselves room to speak of "The Traditional History of the Ojibway Nation," which is, in many respects, the most important and engaging work of the two. The remarks we made, at the commencement of this notice, on the style and matter of Mr. Copway, were intended to apply to this book more fully even than to his autobiography. It is the red man's story of that which only the red man knows; a deeply interesting memorial of a peculiar and powerful nation; a rich remnant of a tale of which too much is for ever lost to the world. It contains an account of the country of the Ojibways—their origin and emigrations—their occupations, games, and exercises—their wars with the Sioux, the Iroquois, and the Hurons—their legendary stories, their language, and religion—some notices of early discovery, trade, missions, and improvements—and an exposition and defence of the scheme of concentration already referred to by us. It has higher merits, and fewer defects, than its companion volume: it commends itself to the student for its historic and literary value, and to the general reader for its freshness of topic and power of fascination.

We should like to give a specimen of the beautiful legends of the Indians, but must content ourselves with extracting the following account of the origin of the "medicine worship," as related to Mr. Copway when he passed "the mysterious ordeal" which accompanies admission to the clan.

"When Keshamonedoo made the red men, he made them lappy. The men were larger, were fleet on foot, were more dexterous in games, and lived to an older age than now. The forest abounded with game, the trees were loaded with fruit, and birds who have now a black plumage were dressed with pure white. The birds and the fowls ate no flesh, for the wide prairies were covered with fruits and vegetables. The fish in the waters were large. The Monedoo from heaven watched the blaze of the wigwam's fires, and these were as countless as the stars in the sky. Strange visitants from heaven descended every few days, and inquired of the Indians whether anything was wrong. Finding them happy and contented, they returned to their high homes. These were tutelary gods, and they consulted with the sages of the different villages, and advised all not to climb a vine which grew on the earth, and whose top reached the sky, as it was the ladder on which the spirits descended from heaven to earth, to bless the red men. One of these errand-spirits became intimate with one of the young braves, who dwelt in a cabin with his grandmother, and favoured him with invitations to stroll with it among the various villages around. The favour shown by this god for the young man produced a jealousy among his brethren, and during the absence of his distinguished friend, the favoured one was much troubled by his neighbours, who envied him his situa-

tion. On one occasion, when this persecution became intolerable, he determined to leave his country, and, if possible, accompany the spirit to the skies. The chief men had enjoined on all the duty to refrain from any desire or any attempt to ascend the vine whose branches reached the heavens, telling them that to do so would bring upon them severe penalties. The spirit finding the young man quite sad, inquired, learned the true cause of his sorrow, and taking him, reascended. The old woman cried for his return, 'Noosis, be-ye-wain, be-ye-wain.' 'My child, come back, come back!' He would not come home, and the woman having adjusted all her matters in the lodge, after the nightfall repaired to the vine and began to ascend it. In the morning the Indians found the lodge she had inhabited empty, and soon espied her climbing the vine. They shouted to her, 'Shay! ah-wos be-ye-wain, mah-je-me-di-moo-dai-yiesh!' 'Hullo! come back you old witch you!' But she continued ascending—up, up, up. A council was held to determine what inducement could be made to her to return. They could hear her sobbing for her grandson. 'Ne-gah-wak-bah-mah nos-sis.' 'I will yet see my child.' Consternation and fear filled the heart of the nation, for one of their number was disobeying the Great Spirit. Indignation and fear were seen in the acts of the warriors, and the light of the transgressor's burning wigwam shed its lurid rays around. The woman nearing the top of the vine, which was entwined around one of the stars of heaven, and about entering that place, when the vine broke, and down she came, with the broken vine, which had before been the ladder of communication between heaven and earth. The natives, as they passed by her, as she sat in the midst of the ruin she had wrought, pushed her declining head, saying, 'Whah, ke nah mah dah bee maged men di moo ya yiesh!' 'There you sit, you wicked old witch.' Some kicked her, others dragged her by her hair, and thus expressed their disapprobation. 'All who shall live after thee shall call thee *Egwa*, (woman). The news of this disaster spread rapidly from village to village. Some numbers of men, women, and children, were singularly affected. Some complained of pains in their heads, and others of pain in various parts of their bodies. Some were unable to walk, and others were equally unable to speak. They thought some of these fell asleep, for they knew not what death was. They had never seen its presence. A deep solemnity began its reign in all the villages. There was no more hunting, no more games, and no song was sung to soothe the sun to its evening rest. Ah, it was then a penalty followed transgression. Disease was the consequence of the breaking of the vine. Death followed. One day, in the midst of their distress, they consulted each other to determine what could be done. None knew. They watched carefully for the descent of those beings who used to visit them—and at length they came. Each strove with eagerness to tell his story. They soon found that the strangers were silent and sad. They asked the nations what they wished to tell the Great Spirit in their distress. The first sent a petition that the vine might be replaced between heaven and earth. The second sent that the Great Spirit might cause the disease to leave them. The third sent a petition to have the old woman killed, since she was the cause of so much distress. The fourth desired that the Great Spirit would give them a great deal of game. The fifth, and last, that the Great Spirit would send them that which would calm and relieve them in distress. After they had heard these, the strangers left, telling the Indians to wait, and they should know what the Great Spirit would say to each of the petitioners. Each day of their absence seemed a month. At length they came and gathered near the eager people. They told them that they must die, as the vine that had connected earth to heaven was broken; but the Great Spirit has sent us to release you, and to tell you what you must do hereafter. The strangers then gathered up all the flowers from the plains, river and lake sides; and after drying them on their hands, blew the leaves with their breath, and they were scattered all over the earth,—wherever they fell they sprang up, and became herbs to cure all disease. The Indians instituted a dance, and with it a mode of worship. These few, there met, were the first who composed a Medicine Lodge; they received their charter from the Great Spirit, and thus originated the 'Medicine Worship.' The strangers gave them these words, and then left:—

"There is not a flower that buds, however small, that is not made for some wise purpose.

"There is not a blade of grass, however insignificant, that the Indian does not require.

"Learning this, and acting in accordance with these truths, will work out your own good, and will please the Great Spirit."

We wish that these volumes may have the extensive sale they so thoroughly deserve: it is almost a duty to obtain them, and no one will read them without instruction and delight.

TEMPERANCE DEMONSTRATION AT DRURY-LANE THEATRE.—A great temperance meeting was held on Monday night, as the first of a series in the metropolis, at Drury-lane theatre. The immense building was almost filled, notwithstanding the charge for admission, which the committee were obliged by the lessees to raise almost to playhouse prices, "to ensure the respectability of the audience." The Secretary stated, that invitations had been addressed to the Duke of Wellington [laughter], Lord Ashley, and other noblemen: the former replied that "public duty" prevented his attendance. Lawrence Heyworth, Esq., M.P., presided. J. Cassell, Esq., addressed the meeting at some length. Mr. G. Cruickshank, the well known artist, interested the audience with Shaksperian citations apropos to the occasion. The Revs. W. Forster and G. W. McCree also spoke; but the great attraction was the Rev. G. Copway, the Indian chief, who appeared in his "native dress": the conclusion of his speech was made laughable by the poor mad poet, Duncan, climbing on the stage, to give him a bunch of grapes. A band played the "Drum Polka," and other pieces; the National Anthem concluding the performances.

LITERARY MISCELLANY.

PLEASURES OF CONTENTMENT.—I have a rich neighbour that is always so busy that he has no leisure to laugh; the whole business of his life is to get money, and more money, that he may still get more and more money. He is still drudging on, saying that Solomon says, "The diligent hand maketh rich." And it is true, indeed, but he considers not that it is not in the power of riches to make a man happy, for it was wisely said by a man of great observation, "That there be as many miseries beyond riches as on this side of them." And yet God deliver us from pinching poverty; and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches; when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silkworm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself. And this many rich men do—loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for health and competence; and, above all, for a quiet conscience.—Isaac Walton.

THE FRENCH AND ENGLISH.—The French, unrivalled in scientific precision, are stricken with impotence when they approach the higher regions of poetical or spiritual thought. Pre-eminent as a military people, they have signally failed in all attempts to add naval success to their other achievements. And with the thoughts of the whole people, occupied for sixty years in the search after that "abstract perfection in government" (which, as Canning remarked, is not an object of reasonable pursuit, because it is not one of possible attainment); and with as fair a field, and as unimpeded a career, as was ever vouchsafed to any nation in Europe—they are actually at the present time no nearer than at the beginning to the realization of their ideal. While the English, on the other hand—loathing abstract thought, looking with suspicion or contempt on all endeavours after scientific accuracy in moral or political questions, empiric, tentative, often blundering, always unsystematic, alternately sleeping in smiling apathy, and awakening with a panic start—now straining at the smallest hardship, now swallowing the most monstrous oppression; now neglecting the growth of the most frightful evils, now arousing themselves to the most microscopic vigilance; now wretched, frantic, and remorseful, if a criminal is harshly treated, or a pauper inadequately fed; now contemplating with serene indifference the grinding misery of thousands; nevertheless have contrived to advance with magical rapidity in the material arts of life; and to proceed, though at a far slower rate, with the remedy of public ills and the diffusion of social welfare. Surrounded by difficulties, they succeed in maintaining their freedom unimpaired, and even confirmed; and in making almost yearly some steps—halting, and uncertain as they are—towards a better and wiser government.—*Edinburgh Review*.

THE LATE PROFESSOR NEANDER.—Neander's charity was unbounded. Poor students were not only presented with tickets to his lectures, but were also often provided by him with money and clothing. Not a farthing of the money received for his lectures ever went to supply his own wants; it was all given away for benevolent purposes. The income from his writings was bestowed upon the Missionary, Bible, and other societies, and upon hospitals. Thoughts of himself never seemed to have obtruded upon his mind. He would sometimes give away to a poor student all the money he had about him, at the moment the request was made of him, even his new coat, retaining the old one for himself. You have known this great man in your country more on account of his learning from his books, than in any other way; but here, where he has lived, one finds that his private character, his piety, his charity, have distinguished him above all others. It would be difficult to decide whether the influence of his example has not been as great as that of his writings upon the thousands of young men who have been his pupils. Protestants, Catholics, nearly all the leading preachers throughout Germany have attended his lectures, and all have been more or less guided by him. While philosophy has for years been attempting to usurp the place of religion, Neander has been the chief instrument in combating it, and in keeping the true faith constantly before the students. He was better acquainted with the Church history and the writings of the Fathers, than any one of his time. It has been the custom, upon the recurrence of his birthday, for the students to present to him a rare edition of one of the Fathers, and thus he has come to have one of the most complete sets of their writings to be found in any library. Turning from his great literary attainments, from all considerations suggested by his profound learning, it is pleasant to contemplate the pure Christian character of the man. Although born a Jew, his whole life seemed to be a sermon upon the text, "That disciple whom Jesus loved said unto Peter, It is the Lord!" Neander's life resembled more "that disciple's" than any other. He was the loving John, the new Church father of our times. His sickness was only of a few days' duration. On Monday he held his lecture as usual. The next day he was seized with a species of cholera. A day or two of pain was followed by a lucid interval, when the physicians were encouraged to hope for his recovery. During this interval he dictated a page

in his "Church History," and then said to his sister, "I am weary—let us go home." He had no time to die. He needed no further preparation; his whole life had been the best preparation, and up to the last moment we see him active in his Master's service. The disease returned with a redoubled force, a day or two more of suffering, and on Sunday, less than a week from the day of attack, he was dead.—*Christian Times*.

DIMENSIONS OF ATLANTIC WAVES.—Then there was a monster in British form, actually on deck—not braving, it was said, but tempting the storm to sweep him into eternity. He astonished even the ship's officers. The cook did not hesitate to venture a strong opinion against the sanity of a man who might, if he chose, be snugly ensconced in the cabin, out of harm's way, but who would remain upon deck, in momentary danger of being blown overboard. The cook's theory was not ill supported by the subject of it; for he was continually placing himself in all manner of odd places and grotesque postures. Sometimes he scrambled up on the cuddy roof; then he rolled down again on the saloon deck; now he got himself blown up on the paddle-box; that was not high enough for him, for when the vessel sunk into a trough of the sea, he stood on tiptoe, trying to look over the nearest wave. A consultation was held in the cuddy, and a resolution was unanimously passed, that the amateur of wind and water (which burst over him every minute) was either an escaped lunatic or—a college professor. It was resolved, nem. con., that he was the latter; and from that moment no one was surprised at anything he might choose to do, even while the "Hibernia" was labouring in what the mate was pleased to call the most "lively" manner. The professor, however, to the disgust of the sufferers below, who thought it was enough to feel the height of the waves, without going to the trouble of measuring them, pursued his observations in the face of the contempt of the official conclave above mentioned. . . . That his investigations may be the more readily impressed on the reader's mind, we conclude with a summary of them. It would seem from Dr. Scoresby's intrepid investigations, that the highest waves of the Atlantic average, in altitude, forty-three feet; mean distance between each wave, five hundred and fifty-nine feet; width, from crest to crest, six hundred feet; interval of time between each wave, sixteen seconds; velocity of each wave per hour, thirty-two and a half miles.—*Dickens's "Household Words."*

LONDON: ITS INCREASE AND VASTNESS.—Within a circumference, the radius of which does not exceed five miles, there are never fewer than a million and a half of human beings; and if the great bell of St. Paul's were swung to the full pitch of its tocsin sound, more ears would hear it than could hear the loudest roar of Etna and Vesuvius. If we take our station in the ball or upper gallery of that great edifice, the wide horizon, crowded as it is with men and their dwellings, forms a panorama of industry and of life more astonishing than could be gazed upon from any other point in the universe. It is alike the abode of intelligence and industry, the centre of trade and commerce, the resort of the learned and inquiring, the spot that has given birth to, and where have flourished, the greatest kings, statesmen, orators, divines, lawyers, warriors, poets, painters, and musicians, besides historians who have immortalized them. London is now not merely the largest city in the known world, but it exceeds in opulence, splendour, and luxury (perhaps in misery), all that ever was recorded of any city. Indeed, it may be safely affirmed to be the largest congregate mass of human life, arts, science, wealth, power, and architectural splendour, that exists, or, in almost all these particulars, that ever have existed, within the known annals of mankind. London is equal in extent to any three or four other European capitals united, and superior to thirty of the largest towns in the United Kingdom, if brought together. It would require sixty cities as large as Exeter, or 534 towns as large as Huntingdon, to make another metropolis; and it is computed that a population equal to that of Salisbury is added to London every three months.—*London as it is To-day*.

THE TEREDO NAVALIS.—It is said, probably with truth, that *Teredo Navalis* was introduced into Europe from warmer climates. However that may be, it now unfortunately swarms in our seas. The ravages of this apparently insignificant animal are terrible. Ships, piles, all submarine works are ruinously affected by it. Small as it is, it threatened the submersion of Holland by its destruction of the dykes. The living specimens which formed the subject of Sir Everard Home's observations were unharmed from one of the royal dockyards. The apidity of its growth, and the destructive celerity with which it works, are hardly credible. A piece of deal, after a submersion of forty days, was riddled by them; and some had attained considerable size. Those from the dockyard at Plymouth, examined by Montagu, were in piles which had been recently taken up to be replaced with new. They had not, according to the information given to Montagu, been under water above four or five years; yet they were greatly perforated, though they were sound solid oak when they were driven. The only effectual way of preventing the attacks of this animal upon piles appears to be by covering all that part which is continually beneath the surface with short broad-headed nails. The action of the sea water on the nails produces a strong coating of rust, said to be superior to copper sheathing.—*National Cyclopaedia*.

GLEANINGS.

Mr. John Heard, of Chittlehamholt, Devonshire, has made a pair of musical bellows, which he intends to send to the Queen through the Exhibition of 1861. When blowing the fire the instrument plays "God save the Queen!"

"Mrs. Dodds," so the lady calls herself, has been in Belfast and Armagh, fleeing the lawyers! Professing to have large expectations, she retains a lawyer to realize them, and prevails upon him to make an advance. Ingenious woman!

The *Morning Post*, in its report of the late Reform meeting, makes Mr. Feargus O'Connor say, "If the masses would keep united for one year, like the middle classes, they would have the Charter to-morrow." Mr. O'Connor should put such an extraordinary fact in his "National Instructor."—*Weekly News*.

A reverend orator, discoursing in London, the other day, of the "growlings and writhings" of the clergy, the reporter wrote the words so illegibly that the compositor had to guess at them, and (charitable soul!) he read them "goodness and worthiness." And so they were printed!

A HATTER'S OPINION.—A hatter advertises that "Watts on the Mind" is of great importance, but what's on the head is of greater.

A MILK-AND-WATER STORY.—Lately, a living trout was found swimming in the "new milk" supplied by a contractor to the Killarney workhouse.

A COMPLIMENTARY PREFERENCE.—"A good wife (says a Yankee editor) is the most constant and faithful companion a man can have by his side while performing the journey of life—a dog isn't a touch to her."

EDITORIAL RIGHTS AND DUTIES.—We have noticed in various quarters certain radical notions touching this subject, which, if they are not checked, threaten to lead to the most dangerous consequences. Editors are beginning, in numerous cases, to act as though really their time was their own—as though the obligations between them and their subscribers, not to speak of borrowers, were somewhat mutual. We have seen several instances where editors have positively declined to correct manuscripts of a few dozen closely-written pages, on both sides, although they were expressly informed that they were "at liberty" to make any alterations that they might see fit. We have noticed several atrocious cases where editors have had the audacity to demand pay for cost of publishing matters of the highest public importance, such as resolutions of thanks to steamboat captains, puffs of new schools, and obituary notices of infant children. Something must be done to put a stop to this, or editors will soon begin to think that they have the same rights as other people.—*American paper*.

AN UNGRATEFUL CLIENT.—Soon after I was called to the bar, and had published the first number of my "Nisi Prius Reports," while defending a prisoner in the Crown Court, I had occasion to consult my client, and I went to the dock, where I conversed with him for a minute or two. I got him off, and he was immediately discharged. But my joy was soon disturbed. Putting my hand into my pocket to pay the "junior" of the circuit my quota for yesterday's dinner, I found that my purse was gone, containing several bank notes, the currency of that day. The incident causing much merriment, it was communicated to Lord Chief Baron Macdonald, the presiding judge, who said, "What! does Mr. Campbell think that no one is entitled to take notes in the court but himself?"—*Lord Campbell*.

The town council of Leicester has negatived, by 24 votes to 5, the motions of two sartorial members to provide the mayor with gown and chain.

The working men of Leicester have presented to the Museum of that town a bust of Sir Robert Peel, value £105.

BIRTH.

October 29, at Uppermill, Saddleworth, Yorkshire, the wife of the Rev. S. DYSON, of a daughter.

MARRIAGES.

October 21, at the Baptist Chapel, Chapel, Downham, by Mr. John Bane, Mr. CHARLES CLARKE, of Downham, to Miss ANN COLLINS, of Denver.

October 22, at the Independent Chapel, Allerton, by the Rev. T. HUTTON, Mr. JAMES FAIRBANK to SARAH ELLEN, daughter of Mr. W. FIRTH, of Heaton, near Bradford.

October 23, at the Independent Chapel, Teignmouth, Mr. J. BULKELLY, of Teignmouth, to Miss MARY ANN MORRIS, of Ashburton. Also, same time and place, Mr. W. B. MORRIS, of Ashburton, to Miss ELIZABETH BULKELLY, of Teignmouth.

October 23, at the Independent Chapel, Denton, by the Rev. W. DAVIES, Mr. ROBERT TAYLOR, late of Earsham, and now of Alburgh, shopkeeper, to Miss REBECCA BROCK, daughter of Mr. John Brock, builder and farmer, of Alburgh.

October 24, at the Baptist Chapel, Archdeacon-lane, Leicester, by the Rev. T. STEVENSON, Mr. CHARLES PYWELL to MARY, the second daughter of Mr. J. COOK; all of Leicester.

October 24, at Ecclesfield, near Sheffield, by the Rev. F. J. FALDING, M.A., of Bury, Lancashire, the Rev. HENRY OLLERENSHAW, of Oaken-gates, Salop, to JANE, eldest daughter of Mr. S. FALDING, of Ecclesfield. Also, same time and place, Mr. JAMES M'CREE, of Wellington, Salop, to SARAH, daughter of Mr. S. FALDING.

October 24, at Jamaica-row Chapel, Bermondsey, by the Rev. G. ROSE, Mr. FRANCIS DRAGON WILSON, second son of John Wilson, Esq., of Dartmouth-villas, Lewisham-road, to MARY ANN, eldest daughter of J. GAYWOOD, Esq., of Claremont-house, Lower-road, Rotherhithe.

October 25, by license, at Glenorchy Chapel, Exmouth, by the Rev. B. CLAPSON, JAMES ELLIOTT, Esq., of West-hill Lodge, Salterton, to PHILLIS, second daughter of T. HARBOTTLE, Esq., of Sowdon-villa, Lymington.

October 25, at Kingsland-road Chapel, Bristol, by the Rev. J. SHERMAN, the Rev. T. E. THORPESBY to ELLEN, fifth daughter of the late N. WORSLEY, Esq.

October 25, at Abbey-lane Chapel, Saffron Walden, by the Rev. F. POLLARD, Mr. PETER COWELL to ELIZABETH GIBLIN, both of Ashdon, Essex.

October 26, at the Independent Chapel, Lindfield by the Rev. J. E. JUDSON, Mr. HENRY ORAM, of Keymer, to Miss SARAH BERRY, of Lindfield.

DEATHS.

September 25, at Montreal, Canada, in the faith and hope of the gospel, SUSAN SCOTT HOLMES, wife of the Rev. Dr. WILKES, pastor of the first Congregational church in that city.

October 19, at Portland, Dorset, MARY, the beloved wife of the Rev. C. CANNON.

October 24, at Albert-street, Regent's Park, Mr. RICHARD COCKLE, for many years the Depositary of the British and Foreign Bible Society.

October 25, at Lewisham-road, Kent, SOPHIA ANN, the beloved wife of E. B. UNDERHILL.

October 27, at Palmer-terrace, Holloway, aged 53, Mr. JOHN LLOYD, leaving a widow and numerous family to deplore the loss of an affectionate husband and kind parent.

[Advertisement.]—HALSE'S PORTABLE GALVANIC APPARATUS. (From the *Wesleyan* of March 10).—"That Mr. Halse stands high as a Medical Galvanist, and that he is generally considered as the head of his profession, are facts which we have long known; but we did not know, until very recently, that he had brought the Galvanic Apparatus to such a high state of perfection that an invalid may galvanize himself with the most perfect safety. We happen to know something of Galvanism ourselves, and we can truly say that his apparatus is far superior to anything of the kind we ever beheld. To those of our invalid friends, therefore, who may feel desirous of testing the remedial powers of Galvanism, we say, apply at once to the fountain head. To secure beneficial results, it is necessary, as we can from experience assert, to be galvanized by an apparatus constructed on the best principles; for, although the sensation experienced from the small machines of the common construction during the operation is very similar to that experienced by Mr. Halse's machines, yet the effects afterwards produced are vastly different the one producing a feeling of exhaustion, and the other a feeling of renewed vigour. Mr. Halse particularly recommends Galvanism for the restoration of muscular power in any part of the body which may be deficient of it. Mr. Halse's residence is at 22, Brunswick-square."

MONEY MARKET AND COMMERCIAL INTELLIGENCE.

CITY, TUESDAY EVENING.

Since our last, a falling off of a half per cent. in Consols, and a corresponding decline in the other public securities has taken place. The sole cause to which this is to be attributed, is the announcement made in "a leading money journal" of the desire and intention of France and Russia to coerce Prussia into a stricter fulfilment of the Holstein treaty. England declining, it is also stated, to be a party to the project, it at once falls to the ground, but the sinister intentions of the two great continental powers, have produced some uneasiness amongst the holders of stock, and a decline is the natural consequence. Coincident with the fall of the Government Stock, a rise in Bank Stock has taken place, which is now quoted at 212. Exchequer Bills have declined to 65s. premium.

	Wed.	Thurs.	Friday.	Sat.	Mon.	Tues.
3 per Ct. Cons.	97½	97½	97½	97½	97	96½
Cons. for Acct.	97½	97½	97½	97½	97 6	96½
3 per Ct. Red.	96½	96½	96½	96½	96 6	96½
New 3½ per Ct.						
Annuities...	98½	98½	98½	98½	98½	97½
India Stock ..	269	269	269	267	270	269
Bank Stock ..	211	213 11	211½	211	211	211½
Exchq. Bills..	67 pm.	69 pm.	68 pm.	65 pm.	65 pm.	68 pm.
India Bonds..	91 pm.	—	—	85 pm.	88 pm.	90 pm.
Long Annuity.	7½	7 13-16	7½	7 13-16	7 9-16	7½

In the Foreign market, transactions have been very limited. Peruvian Bonds have attracted the principal share of business, but latterly they have experienced a decline. Russian Stock is flat; Mexican heavy at 31½. The American State Stocks are very firm.

The Money market remains nominally the same as when we last wrote, but there are symptoms that, in the course of a comparatively short period, it will be tighter. Certain it is, that money is generally considered dearer and rumours are afloat that the rate of discount will speedily be increased.

In the Share Market, business has been decidedly flatter, although the prices of the leading lines remains steady, and, indeed, very little further improvement may be expected in this security between the present time and Christmas. If the average net receipts of the lines should still keep above those of last year, of which there can be no question that the market will remain firm, but an advance on the present prices is scarcely to be anticipated, considering the rapid increase which has taken place in the value of shares during the past three months. Very few meetings have taken place since our last. At the special meeting of the South-Western Company the various propositions connected with the Taw Valley Railway, the construction of the Farnham and Alton Branch, the Basingstoke and Salisbury and Yeovil lines, were carried, but not without strong opposition from Mr. Serjeant Gaselee and others on some of the points of policy mooted. At the meeting of the Aberdeen company, the attempt to procure a suspension of Sunday traffic was defeated. An agitation for a railroad between Hereford and Gloucester is being set on foot, and, from all that we hear, is likely to be successful.

The Corn market yesterday was firm at last week's rates.

PRICES OF STOCKS.

The highest prices are given.

BRITISH.	Price.	FOREIGN.	Price.
Consols.....	96½	Brazil	90
Do. Account	97½	Equador	34
3 per Cent. Reduced	96½	Dutch 4 per cent ..	89
3½ New.....	97½	French 3 per cent..	—
Long Annuities	7½	Granada	18
Bank Stock.....	213	Mexican 5pr.ct.new	31½
India Stock	88	Portuguese	33½
Exchequer Bills—		Russian	109½
June	68 pm.	Spanish 5 per cent..	18½
India Bonds.....	88 pm.	Ditto 3 per cent....	39
		Ditto Passive.....	3½

THE GAZETTE.

Friday, Oct. 25.

The following building is certified as a place duly registered for solemnizing marriages, pursuant to an act of the 6th and 7th William IV., c. 85:—
Wesleyan Methodist Chapel, Oldham, Lancashire.

KEATING'S COUGH LOZENGES.

A Certain Remedy for disorders of the Pulmonary Organs—in Difficulty of Breathing—in Redundancy of Phlegm—in Incipient Consumption (of which Cough is the most positive indication) they are of unerring efficacy. In Asthma, and in Winter Cough, they have never been known to fail.

KEATING'S COUGH LOZENGES are free from every deleterious ingredient; they may, therefore, be taken at all times, by the most delicate female and by the youngest child; while the Public Speaker and the Professional Singer will find them invaluable in allaying the hoarseness and irritation incidental to vocal exertion, and consequently a powerful auxiliary in the production of melodious enunciation.

Prepared and sold in Boxes, 1s. 1½d., and Tins, 2s. 9d., 4s. 6d., and 10s. 6d. each, by THOMAS KEATING, Chemist, &c., No. 79, St. Paul's Church-yard, London; Retail, by all Druggists and Patent Medicine Vendors in the Kingdom.

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LETTER I.

PARALYSIS.—TO INVALIDS.—

GALVANISM has for a long time been resorted to as a powerful remedial agent; but, unfortunately, it has been applied by men totally ignorant of its principles. Can it, therefore, be wondered at that it has so frequently failed of producing any beneficial effects? My great improvement in the Galvanic Apparatus was a method to regulate its power to the greatest nicety, so that an infant may be galvanised without experiencing the least unpleasantness; but no sooner do I make it public that I have made this discovery, than a host of imitators spring up like mushrooms, and state that they are also in possession of the secret; and, by all I hear, a pretty mess they make of their secret. Now, all the world knows how eminently successful I have been in cases of paralysis, particularly in recent cases. This success I attribute entirely to my superior method of regulating the power of the galvanic apparatus; for, without a perfect regulating power, it is utterly impossible to produce successful results. Scarcely a week passes but I have two or three patients who have been either galvanised by some pretender, or have been using that ridiculous apparatus called the electro-magnetic or electro-galvanic apparatus, and, as may reasonably be expected, without the slightest benefit. Many pretenders in the country, having heard of my great success, and my high standing as a medical galvanist in London, have made it public that they have received instructions from me, and are acting as my agents; and, not satisfied with this, are actually selling apparatuses, representing them to be mine. I shall, of course, endeavour to put a stop to this. In the meantime, I now state that my galvanic apparatuses can be procured from me only, as I employ no agents whatever. I will now endeavour to show how galvanism acts in cases of paralysis. Paralysis, or palsy, consists of three varieties—the hemiplegic, the paraplegic, and the local palsy. In the first, the patient is paralysed on one side only; in the second, the lower part of the body is affected on both sides; and in the third kind, particular limbs are affected. The cause of the attacks is the withdrawal of nervous influence from the nerves and muscles of the various parts. Now, Galvanism has been proved by the most eminent physiologists to be capable of supplying the nervous influence to those parts of the body which may be deficient of it, and hence the reason of its astonishing effect in cases of paralysis. In patients thus afflicted, I find that some parts of the spine are less sensitive than other parts; and, until those parts are aroused into action, the patient will not recover. Any medical man, who knows anything whatever of Galvanism, will be at once convinced how applicable Galvanism must be to such complaints; for not only does it arouse the dormant nerves and muscles into action, but it supplies them with that fluid of which they are deficient, viz., the nervous fluid. I think it, however, fair to state that, in cases of paralysis of long duration, I as frequently fail as succeed, whilst in recent cases I generally succeed. Still, Galvanism should be resorted to in every case of paralysis, no matter of how long duration it might have been, for it cannot possibly do any harm, and it may do good. I repeat, Galvanism is a powerful remedy in cases of paralysis.

Health is the greatest worldly blessing we can enjoy, and yet many invalids, for the sake of saving a few guineas, will purchase apparatuses which are entirely useless for medical purposes. Galvanism, they say, is Galvanism, no matter whether the price of the apparatus be much or little. They may as well say a fiddle is a fiddle, and that there is no difference in them. Surely no one of common sense who feels desirous of testing the remedial powers of Galvanism will, for the sake of a few guineas, throw his money away by purchasing an imperfect instead of a perfect apparatus. He may as well not try Galvanism at all as try it with an inefficient apparatus. These latter remarks I address particularly to invalids; but how much stronger do they apply to medical men who are applying Galvanism? They find it fail of producing those wonderful effects which I have found it to produce! And why is it? Simply because they are using an imperfect apparatus. Scarcely a day passes but I receive an order for my galvanic apparatus from medical men who have been using the small machines and found them useless.

I conclude by stating, that if Medical men employ Galvanism at all in their practice, they are bound, both in duty to themselves and to their patients to use the apparatus in its perfect form. The price is ten guineas. The cash to accompany the order.

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CAUTION TO THE PUBLIC.—Mr. Halse is weekly in receipt of letters from invalids informing him that they have been imposed upon by parties who have Galvanic Apparatuses for sale, representing them as Halse's Galvanic Apparatuses, and which they have afterwards discovered were not his at all. The only way to prevent this imposition is to order the Apparatus direct from Mr. Halse himself.

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I am, Gentlemen, your obedient servant,
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THOMAS STONE.

To Messrs. Warrick, Brothers, Garlick-hill, London.

39, Curtain-road, Sept 19th, 1850.

Gentlemen,—I feel it my duty to certify how much benefit your Cough Jujube Lozenges have been to me. I have been troubled with an asthmatic cough for a very long time. I have tried everything, and found nothing give me so much relief. I have recommended them to an aunt of mine, who had a most troublesome cough for years, and I have no doubt she will be as much obliged as I am for the good they have done.

I am, Gentlemen, your obedient servant,
To Messrs. Warrick Brothers, JOSEPH GIBBS.

3, Garlick-hill, Upper Thames-street.

Commercial-road, Oct. 4th, 1850.

Gentlemen,—Having been troubled from childhood with a winter cough, I always look forward with anxiety to this time of year, fearing, from experience, that when once my cough begins, it will abide with me until the spring. My cough, as usual, began with the change in the weather, but having been advised by a friend to try your Lozenges, I did so, and after taking one box my cough left me—a most unusual thing—and has not returned. If you think my experience will induce others to seek the same benefits I have derived from the use of your Lozenges, you are at perfect liberty to publish this.

I am, Gentlemen, your obedient servant,
Messrs. Warrick, Garlick-hill.

F. FRANKS.

Prepared and sold wholesale by WARRICK BROTHERS, London; and retail by all Chemists and Druggists throughout the country. Price, 1s. 1½d. per box, with directions.

Also, Proprietors of the
ACIDULATED CAYENNE JUJUBES.FOOD FOR INFANTS, INVALIDS,
Ladies who are Suckling, and Persons of Delicate Constitution.

BULLOCK'S SEMOLA.

This substance is prepared solely from the finest wheat. Its great merit consists in its being rich in gluten, the pure nutritive or staminal principle of that grain. One part being equal in nutritive power to five parts of wheat flour, it contains absolutely more nourishment than beef or mutton.

Semola, while most easy of digestion, supplies nourishment in a highly concentrated form, and not being so stimulating as animal food, is particularly adapted to persons afflicted with a weak stomach, or suffering from debility in any form.

As an INFANT'S FOOD it supplies exactly what is needed for the growth of the body, and will be found to agree with a weak stomach. All the usual farinaceous and infants' food consist principally of starch, or often of the farina of the coarser grains.

Semola may be given by itself, or added to any other forms of food, to increase their nutritive powers; so that for children accustomed to other food, half or two-thirds of the Semola may be mixed with it, with great advantage.

It is also applicable in many special cases where potatoes, puddings, and pastries are prohibited, and where even bread is known to be injurious, but in such cases it can only be duly appreciated by the profession, and must be given under the direction of the medical attendant.

Semola is agreeable and palatable added to every variety of food, custards, cakes, puddings, &c. It is particularly adapted for an addition to

SOUPS, BROTH, BEEF, OR MUTTON TEA, in place of vermicelli, rice, or barley; whilst it improves the flavour of these forms of diet, it greatly increases their nutritive power.

Semola may be obtained, wholesale or retail, of

LLOYD BULLOCK,

22, Conduit-street, London.

Retail Price.—In packets, 1s., 2s. 6d., and 7s. 6d.

And may be ordered of all Chemists and Druggists.

REYNOLDS'S SUPERIOR and EFFECTIVE

WATERPROOFING renders cloth of every kind impervious to the heaviest rains, allows a free passage to the perspiration, and is a complete preventive of injury from moths or other insects, and from mildew. 10, NORTH PLACE, GRAY'S-INN-LANE.

Agents are appointed in all parts of London and its vicinity, and in the principal towns of the United Kingdom, for cloth or made-up articles of dress, to be rendered perfectly water-proof by this process.

THE present Proprietor of HALSE'S CELEBRATED MEDICINES having been a vendor of them, and having heard from his customers of the all but miraculous effects of them, and knowing that they had not been brought before the public in the provinces (although their sale in London is very large) in a manner that they ought to be, was induced to offer a certain sum for the Recipes, Titles, &c., to the original proprietor. After much time, and paying a much larger sum than he intended, he has accomplished his object. He has no doubt, however, that the invalid public will ultimately well pay him for his outlay.

HALSE'S SCORBUTIC DROPS: a sure Cure for Scurvy, Bad Legs, and all Impurities of the Blood. "Their effects in purifying the blood are all but miraculous."

This medicine is generally admitted to be the most certain purifier of the blood of any as yet discovered, a remarkable change in the appearance—from a death-like paleness to the rosy hue of health—taking place within a very short time. Price 2s. 9d. each bottle, and in Pint bottles, containing nearly six 2s. 9d. bottles, for 14s. patent duty included. The following letter must convince every one of the safe, speedy, and truly wonderful effects of those drops.

This important letter is sent to Mr. Halse by Mr. Matthew, a highly respectable farmer, of the parish of Brent, Devon:—

Brent, March 1st, 1842.

"Dear Sir,—I consider it a duty incumbent on me to state to the public the invaluable properties of your Scorbatic Drops. I may truly say, that I could never have believed such a powerful anti-scorbutic medicine to be in the possession of any one, had I not experienced its wonderful effects. Why is it that so many families are troubled with scorbutic eruptions, when such a purifier of the blood, as your medicine decidedly is, is within the reach of almost everyone? The answer is evident,—because you have not given it that publicity which it is your duty to do; and this is my principal reason for now writing to you, that you may make the particulars of the case public. Your modesty, Sir, ought not to overcome your duty to your fellow-creatures; therefore I trust, for the benefit of mankind, that you will give this letter as much publicity as possible. You remember, when I first applied to you, that I was almost out of hopes of receiving any benefit for my poor suffering child, for I believe that I informed you that I had been trying all but everything in order to give my child some ease, but day by day she continued to get worse, until at length all strength left her, and she was no longer able to walk; her body and head were covered all over with scorbutic eruptions; her appetite had vanished; the eruptions would itch in such a dreadful manner that she would roll herself in agonies on the ground; and she could get no sleep whatever by night. Immediately you saw her, you told me you were certain your Scorbatic Drops would cure her. I paid but little attention to your statement, as I had tried so many things in vain; but hearing of some wonderful cures made by you, I was determined to give your Drops a trial; and, fortunate for me, I did so. Before she had taken one bottle of them all the itching ceased, her appetite returned, and she enjoyed sound and refreshing sleep. By the time she had taken the second bottle, her skin was as fair as any person's, the use of her limbs was restored to her; and, I thank God, her health is now as good or better than it ever was.

"Why, Sir, do you not make the case of Thomas Rolins public? I repeat, it is your duty to do so. When he first commenced taking your drops, he had not a sound inch of flesh in him; his body was literally covered with large running wounds, and a celebrated physician of Plymouth, who examined him, said, 'he never saw a man in such a condition in all his life.' I have lately seen him, and he informs me that he has but one wound left, which is less than the size of half a crown, and which is healing fast. He certainly looks like another man altogether. He told me that your Family Pills quickly restored his digestive powers, and gave him good refreshing rest at night. He would have been a dead man by this time if you had not taken him in hand. Sincerely wishing you every success, allow me to remain, dear Sir, yours respectfully,

"WILLIAM MATTHEWS."

Holt, near Wimbourne, May 21, 1845.

"To the Proprietor of Halse's Scorbatic Drops.
"Sir,—It is due to you to state the astonishing cure your valuable medicine has caused to my wife. About five years since an eruption appeared in various parts of the body; she applied to various medical gentlemen without deriving the least benefit; the disorder continued to increase, and latterly to a very frightful extent, her body being covered with painful, itching, unsightly scabs. About six months since I providentially saw the advertisement of Halse's Scorbatic Drops, in the Salisbury Journal. I determined that my wife should give your medicine a trial, and accordingly purchased a bottle of your Drops of Mr. Wheaton, your agent at Ringwood, and I have not words to express my opinion of the medicine, but in the course of a fortnight she was perfectly cured, having taken two bottles of the Drops and one box of Pills. Six months have now elapsed, and she has had no return of the complaint.

"A neighbour of mine, Mr. John Sheers, yeoman, of Holt, has a child eighteen months of age, which, since it had been four months old, had its head and face completely covered with scabs, causing itself and mother many sleepless nights. Now, as I was a witness of the truly wonderful effects of your incomparable medicine in my wife's case, I recommended it to my neighbour, and, after some persuasion, he purchased a bottle. He gave it to his child. The effect was miraculous, for in less than three weeks the child was perfectly cured. Truly, Halse's Scorbatic Drops is a wonderful medicine, and I am convinced that no one would be afflicted with the Scurvy if they knew its value.

"I have recommended those Drops to many others in my neighbourhood; a statement of their cases, if you wish, I will forward another time. With the greatest respect,

"I remain, your obedient and obliged servant,

"STEPHEN CULL."

Halse's Scorbatic Drops are sold in bottles at 2s. 9d., and in pint bottles, containing nearly six 2s. 9d. bottles, for 14s.

Wholesale and Retail London Agents:—Barclay and Sons, Farringdon-street; C. King, 41, Carter-street, Walworth; Edwards, St. Paul's; Butler and Harding, 4, Chesapeake; Sutton and Co., Bow Churchyard; Newbury, St. Paul's; Johnston, 68, Cornhill; Sanger, 150, Oxford-street; Prout, 220, Strand, Hannay and Co., 63, Oxford-street.

RUPTURES EFFECTUALLY and PERMANENTLY
CURED WITHOUT A TRUSS!!

DR. BARKER'S REMEDY has been entirely successful in curing many thousands of cases of Single and Double Ruptures, of every variety; and has long been recognised by the whole of the medical profession as the only remedy ever discovered for this alarming complaint.

All sufferers are earnestly invited to write, or pay Dr. Barker a visit, as in every case he guarantees a cure by his peculiar mode of treatment. The remedy is equally applicable to male or female of any age, and is easy and painless in use, causing no inconvenience or confinement, &c.

Sent post free, on receipt of 7s., by Post Office Order, Cash, or Postage Stamps, by Dr. ALFRED BARKER, 48, Liverpool-street, King's Cross, London, where he may be consulted daily, from 10 till 1, morning, and 5 till 9 evening; (Sabbath excepted). Post Office Orders to be made payable at the General Post Office. Hundreds of testimonials and trusses have been left behind by persons cured, as trophies of the immense success of this remedy, which Dr. BARKER will willingly give to any requiring them after a trial of it.

Dr. BARKER wishes it to be distinctly understood, that his mode of treating Ruptures is known only by himself, and that his remedy can only be procured direct from the establishment, as above.

AUTHENTIC TESTIMONIALS.

"In the five cases I wrote to you about, the remedy has perfectly succeeded; send me another for a case of Scrotal Hernia."—John Armstrong, Navy Surgeon.

"We have witnessed the cure of three cases of Rupture by Dr. Barker's treatment, which confirms the remarks we made some time since on the utility of this discovery to those suffering from Hernia."—Medical Journal.

GENERAL PRINTING ESTABLISHMENT,

4, HORSE-SHOE-COURT, LUDGATE-HILL.

MIALL AND COCKSHAW

Des to inform their Friends and the Public that, having an extensive assortment of type, both for Book-work and Jobbing, they are prepared to execute all descriptions of Printing, with every attention to neatness and despatch, and on very moderate terms. Estimates for Printing Books, Catalogues, Reports, &c., furnished on the shortest notice, and every facility afforded for carrying them through the press.

ENGRAVING, STEREOTYPING, AND COPPERPLATE AND LITHOGRAPHIC PRINTING
EXECUTED IN THE FIRST STYLE, AND ON MODERATE TERMS.

HUBBUCK'S PATENT WHITE ZINC PAINT.**ANNOUNCEMENT.**

THE WHITE PAINT made from Zinc was pronounced by scientific men in the last century to be the most beautiful of all White Paints, and unchangeable for hundreds of years. Experience has justified these commendations, and conclusively established its superiority over White Lead and every other White Paint hitherto known. The cost at that period being several shillings per pound, the use has been restricted to Artists, under the name of Permanent White. The Proprietors claim the merit of removing this obstacle to its general adoption.

For **MARINE USES** it possesses the following advantages:—

It is whiter than any other Paint, and retains this whiteness for years,—unaffected by bilge-water, or noxious vapours from cargo. The White Paint in the hold of a ship, after discharging a sugar cargo, is found to be as white as the year before, when newly painted. Under these and other circumstances, when every other paint hitherto known and tried has failed, the "White Zinc Paint" has preserved the fastness of its colour. Moreover, by virtue of its galvanic action on iron, it enters the pores, and forms an amalgam of the two metals, which protects the iron from rust, decay, or incrustation.

For the **GENERAL PURPOSES** of the Decorative Painter, the "White Zinc Paint" has been found unparalleled in whiteness, clearness of colour, durability, and beauty of texture.

For **ARTISTIC WORKS** in general, this material possesses advantages unattainable by any other paint. It becomes so hard as to admit of polishing equal to the finest coach panelling, without the aid of varnish.

For **SANITARY PURPOSES** the "White Zinc Paint" is valuable, not alone from its being totally free from every ingredient injurious to health, but from its combining chemical qualities, which render it a powerful corrective where contagious diseases have prevailed. Furniture or Buildings painted with it are at once disinfected. Paralysis and Painter's Cholera are avoided by its use, as well as similar results to the occupants of newly painted rooms. Apartments may be immediately occupied, without injury to the health of children or the most delicate constitution.

It becomes cheaper than the common Paint, from its spreading over a much larger surface. 2 cwt. of this Paint covers as much as is usually covered by 3 cwt. of white lead.

Each Cask is stamped with the name "Hubbuck, London, Patent," as the style of the Manufacturers.

A Circular, with full particulars, may be had of the principal Dealers in Paint, and of the Manufacturers, **THOMAS HUBBUCK and SON, COLOUR WORKS, OPPOSITE the LONDON DOCKS.**

DELIVERED CARRIAGE-FREE TO ALL PARTS OF ENGLAND.

TEAS AT WHOLESALE PRICES.

TEA WAREHOUSE, 2, BUCKLERSBURY, CHEAPSIDE, LONDON.

THIS ESTABLISHMENT was commenced in the year 1830. Its successful progress during Twenty Years has gratified our anticipations. The patronage of the public has elevated its position to one of the largest in the Trade.

Our main object has been, and still is, to supply the public on **TRADE TERMS**. Great and assuming as such an undertaking appears to be, it is obvious that to do Business on a Wholesale Scale, it is necessary to have wholesale appliances. In conformity with these ideas, our locality was chosen in a bye thoroughfare, where space and accommodation are sufficient to carry on trade to any extent, but without those meretricious and enormous expenses inseparably attached to retail shops in prominent situations, whereby an extravagant profit is rendered necessary. Hence it will be seen that we are in a position to supply the public on the best and most economical terms, in fact, to supply at first hand, by which all intermediate profits are saved.

The immense variety of **TEAS** now imported into this country demands the most scrutinizing caution. In this we have considerable advantages, as from the extent of our trade we are enabled to employ a qualified and experienced person, whose sole duty is that of carefully selecting, tasting, and appropriating Teas for consumption.

The following are our present quotations:—

BLACK TEAS.		GREEN TEA.	
	s. d.		s. d.
Common Tea (The duty on all being 2s. 2d., renders comment on the quality of this Tea unnecessary.)	2 8	Common Green	3 0
Sound Congou Tea (A good useful Tea for economical and large consumers.)	3 0	Young Hyson	3 4
Strong Congou Tea (A Tea very much approved of.)	3 4	(This will mix with the 3s. Black.)	
Fine Souchong Tea (Pekoe flavoured. Strongly recommended.)	8	Fine Young Hyson	3 8
Fine Pekoe Souchong (This Tea is more in repute than any other; it is a very superior Tea.)	4 0	(We recommend this with the 3s. 4d. black)	
Finest Pekoe Souchong (This is a high-class Tea.)	4 4	Superior Young Hyson	4 0
Finest Lapsang Souchong (This is a rare Tea, very scarce, of an extraordinary flavour.)	5 0	Fine Hyson	4 0
		Gunpowder Tea	4 4
		The Finest Young Hyson	5 0
		(This is fit for any use.)	
		Fine Shot Gunpowder	6 0
		The Finest Gunpowder Imported	7 0

COFFEES.

The Coffee market is very uncertain, prices hanging daily. We quote the present prices:—

	s. d.
Fine Ceylon Coffee	1 0
Fine Plantation (recommended)	1 2
Finest Java Coffee (superior Coffee)	1 4
Finest Cuba Coffee (strongly recommended)	1 6
Finest Mocha Coffee	1 8

Much discussion having recently taken place in Parliament relative to **CHICORY**, we are induced to keep the best imported on sale, at 8d. per lb., for those who prefer its admixture.

Having briefly alluded to the principle on which we conduct our business, we respectfully solicit the attention of Hotel-keepers, Schools, and all large Establishments, who will derive considerable advantages from these arrangements.

NOTE.—Teas are delivered CARRIAGE-FREE to any part of England, when the quantity ordered exceeds six pounds; but the carriage of Coffee is not paid, unless accompanied by Tea. Returning our best thanks for past favours, we refer to our system of business as a satisfactory inducement for your further patronage and recommendation.

MANSELL, HORNE, AND CO.

2, BUCKLERSBURY, CHEAPSIDE.

Agents are appointed in every Town and Village in England. Respectable parties must give references.

JOHN CASSELL'S COFFEE BETTER THAN EVER!

THIS COFFEE is selected from the very CHOICEST GROWTHS, and is of superb quality. A trial is earnestly requested of all who appreciate a rich, fragrant, and delicious beverage.

JOHN CASSELL has attained a position, as supplier of Coffee to the People of the United Kingdom, to which no other person can lay claim. For this he is indebted to his uniform practice of sending out the finest and richest flavoured Coffees the markets of the world have supplied, and which the largeness of his purchases has enabled him to secure. His Establishment is the first in the Empire. Indeed, its large and powerful Steam-Engine, its beautiful and perfect Machinery, the size of its Roasting Department, and the immense number of persons employed in packing and preparing the Coffees for sale, entitle it to rank amongst the most extensive and complete Coffee marts in the WORLD. As regards the importing Department, **JOHN CASSELL** commands the FINEST GROWTHS that are shipped to this country. In fact, for supplying the People of the United Kingdom with an article that enters so largely into the consumption of almost every household, and the use of which has so greatly aided in the formation of habits of TEMPERANCE, no Establishment can compete with that of **JOHN CASSELL**.

If it is asked, what has raised him to his present position, as one of the most extensive Coffee-dealers in the world, the reply is, that he has invariably sold an article rich, strong, and mellow-flavoured, which has proved acceptable and highly satisfactory to the public taste. But though **JOHN CASSELL'S** success in this particular line of business has been unprecedented, he is determined, for the future, to aim at nothing less than UNIVERSAL APPROBATION. If this is to be acquired, he will acquire it; for he is now entering upon a stock of Coffees, and has made arrangements for a continued supply of such a quality, as cannot fail to secure their continued use wherever they are introduced. In fine, **JOHN CASSELL'S** COFFEES will be found to possess all the qualities requisite for making a cup of really good Coffee, namely—richness and mellowness combined with strength.

These Coffees are made up in sealed air-tight Packages, from one ounce to eight ounces; also in half and one pound Canisters; and, to PREVENT IMITATION, every Package or Canister bears the signature of "JOHN CASSELL," without which none can be genuine. The following are the prices at which they can be obtained:—

JOHN CASSELL'S COFFEE, No. 1	1s. 4d.
An excellent Article.	
JOHN CASSELL'S COFFEE, No. 2	1s. 8d.
Cannot fail to give great satisfaction, being a combination of the choicest growths of Jamaica, possessing richness, strength, and flavour.	
JOHN CASSELL'S COFFEE, No. 3	2s. 0d.
To every Connoisseur in Coffee this will prove a treat, combining the finest mountain-growth of both Jamaica and Turkey.	

THE GENERAL LIFE AND FIRE ASSURANCE COMPANY.

Established 1837.

Empowered by Special Acts of Parliament.

62, King William-street, London; and 21, St. David-street, Edinburgh.

CAPITAL, ONE MILLION.

DIRECTORS.

George Bousfield, Esq. Charles Hindley, Esq., M.P.
Thomas Challis, Esq. and Ald. Thomas Piper, Esq.
Jacob George Cope, Esq. Thomas B. Simpson, Esq.
John Dixon, Esq. Hon. C. P. Villiers, M.P.
Joseph Fletcher, Esq. John Wilks, Esq.
Richard Hollier, Esq. Edward Wilson, Esq.

SECRETARY.

Thomas Price, LL. D.

ACTUARY.

David Oughton, Esq.

Annual Premiums for the Assurance of £100, payable at death:—

25	30	35	40	45
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1 16 3	2 1 5	2 7 8	2 15 7	3 6 0

The following are amongst the distinctive features of the Company:—

I. Entire freedom of the Assured from responsibility, and exemption from the mutual liabilities of partnership.
II. Payment of Claims guaranteed by a Capital of ONE MILLION.

IN THE LIFE DEPARTMENT.—1. Assurances are effected on Participating and Non-participating Tables, on Ascending and Descending Scales, for short periods, and by Policies payable at the ages of 65, 60, 55, or 50, or previously in the event of Death.

2. Premiums may be paid Annually, Half yearly, or Quarterly, in a limited number of Payments, in One Sum, or on Increasing or Decreasing Scales.

3. Policies on the Participating Scale immediately interested in the Profits of the Company.

4. The Age of the Assured admitted, on satisfactory evidence being presented.

5. Policies assigned as Security not forfeited by Duelling, Suicide, or the Execution of Judicial Sentences.

IN THE FIRE DEPARTMENT.—Houses, Furniture, Stock-in-Trade, Mills, Merchandise, Shipping in Docks, Rent, and Risks of all descriptions, insured at moderate Rates.

LOANS from £100 to £1,000 advanced on Personal Security and the Deposit of a Life Policy to be effected by the Borrower.

A liberal Commission allowed to Solicitors, Auctioneers, and Surveyors.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.

Incorporated under Act 7 and 8 Victoria, cap. ex.

37, New Bridge-street, Blackfriars, London.

THIS COMPANY is founded on purely Mutual principles; there is no proprietary under any form to absorb any portion of the profits, which all belong to the Members at large, by whom also the Directors are appointed.

The following statement of the number of Policies executed since the 1st of January last, will show that the Company is fully maintaining the rapid progress in public estimation witnessed in previous years.

Life	411	Amounting to £74,372
Investment	368	" 18,139
Total in last 9 months 809		£92,511

The business of the Company comprises:—

1. Life Assurance in all its branches. Policies are issued in every department of Life Assurance on improved and advantageous terms. These policies are available for making provisions for widows, children, and other relatives;—to give stability to partnership firms, by preventing capital from being withdrawn on the death of partners;—to meet the payment of fines upon the renewal of life leases;—to secure the discharge of debts;—to pay off mortgages;—to invest savings at interest;—to provide for fines and fees upon admission to copyholds;—and to meet every contingency incident to property or lives. The Company grants Annuities, and Assurances receivable at a given age.

2. Investment Assurance: by which the payment of £100 is assured at the expiration of 12½ years, at a monthly payment of 10s., yielding a much larger rate of interest than the savings' banks. The premiums paid in may be withdrawn at any time, with interest at 4 per cent., on three months' notice being given when the amount is above £6.

3. Advances to the Members on any description of available security, on the same principle as that adopted by well-conducted building societies, but with many advantages which cannot be obtained in those societies.

As there are some towns in which Agents are not yet appointed, the Directors are open to receive applications from respectable persons in such places. They must be members of the Company.

Upon receipt of two postage stamps, the prospectus, with forms, &c., will be forwarded, in which some important and novel applications of Life Assurance will be found.

October 1st, 1850.

W. S. GOVER,

Actuary and Secretary.

The British Empire Mutual Fire Assurance Society (although entirely distinct in its funds and management) is conducted at the same offices and on the same principles. There have been issued from it during the last nine months 1,033 new Policies, assuring property to the amount of £508,054.

COALS.**R. S. DIXON, PROVIDENCE WHARF,**

BELVIDERE ROAD, LAMBETH, begs to inform his friends and the public that he can supply them better than any other house in the trade, west of London-bridge. He has ships of his own, constructed to lower their masts, and come above bridge, and deliver alongside his wharf, by which he is enabled to supply Coals of a much better size than when they have been broken by being turned over into barges. He also saves the great loss of small occasioned by ships' delivery, and lighterage.

	s. d.
Best Sunderland Coals, well screened	23 0
Best Newcastle do.	22 0
Best Seconda do.	21 0

N.B.—Those Families who favour him with their orders may depend upon being supplied with the BEST COALS in the market.

E. and W. STURGE, COAL MERCHANTS,

BRIDGE-WHARF, CITY-ROAD

E. and W. S. strongly recommend their Friends and the Public not to delay purchasing their WINTER STOCK of BEST COALS at the present LOW PRICE of 23s. per Ton.

E. and W. STURGE, Bridge-wharf, City-road.

ALPACA UMBRELLAS.—The economy, both

in the cost and wear of this umbrella, has been fully established, and proves that "Alpaca" will outlast any other material for umbrellas. It may be obtained of most umbrella dealers in the United Kingdom, from 10s. 6d.—W. & J. SANGSTER, 140, Regent-street; 94, Fleet-street; 10, Royal Exchange; 75, Cheapside.

Printed by **CHARLES SEPTIMUS MIALL**, and **SAMUEL COCKSHAW**, at No. 4, Horse-shoe-court, in the Parish of St. Martin, Ludgate, in the City of London, and published, for the Proprietor, by **CHARLES SEPTIMUS MIALL**, at the Office, No. 4, Horse-shoe-court, Ludgate-hill,—WEDNESDAY, October, 30, 1850.